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ABSTRACT

These materials are part of a four-module series, "Competence Is for Everyone," designed to specify and reduce limitations on the learning and use of skills that people experience because of their sex or race. The series identifies three areas that function to maintain inequalities: the process of making judgments or appraisals; practices of social institutions in education, employment, and the mass media; and legal precedents and historical antecedents. Appraisal is treated as it occurs with respect to group membership, i.e., sex and minority status. This module, written for students at the intermediate grade-level, examines appraisal as expressed in minority status through activities focused on: (1) identifying basic human needs; (2) building an awareness of minority group history and status in employment and education; and (3) recognizing individuals and groups responsible for legal and social changes. A teacher's guide with instructions and worksheets accompanies this student text. (Author/HLM)

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COMPETENCE IS FOR EVERYONE

Intermediate Level
Unit 2: In the Minority

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with the assistance of
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University of Vermont

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION

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CHAPTER 1

APPRAISALS LIMIT HUMAN NEEDS

In order to stay alive and to be happy, we all need certain things. What do we need to live? What do we need to be happy? How do we satisfy these needs?

Think about the example of Rudolph, the red-nosed reindeer. How was he treated before Santa Claus arrived? We know that the other reindeer did not want to play with him. How might Rudolph have satisfied his needs? We know that reindeer live by eating grass and some plants. In order to live, Rudolph will need grass. Imagine that a group of reindeer has found a nice patch of grass. Will they let Rudolph eat with them? They will probably say to Rudolph: "We don't want you to eat with us. You have a red nose. Go away!" What is this judgment based on? It is based on the fact that Rudolph is different from others. He has a red nose. Does this judgment help Rudolph to stay alive? No, it keeps him away from the food he needs.

Is Rudolph a happy reindeer? What would make Rudolph happy? He would probably feel much better if other reindeer would accept him. If reindeer would respect and like him just as they do other reindeer, Rudolph could feel happy about himself. Rudolph is different or "in the minority." It is hard for him to satisfy his needs.

What about people who are in the minority? How do our judgments help or hinder them in satisfying their needs? We will look at several minority groups in our society. Think about how we can improve our judgments and treatment of others. Think about how this will help them in satisfying their needs.

Make a Stereotype

1. Below is a list of adjectives which we often use to describe others. Some people, like Archie Bunker, use some of these words to describe people in minority groups. Check off those words which people like Archie Bunker would use to describe minority people.

friendly	neat
stupid	smart
leader	courageous
sneaky	helpful
musical	adventurous
follower	strong
energetic	easily influenced
lazy	kind
superstitious	cowardly
law breaker	dominant
dependent	dirty
skilled	happy-go-lucky
aggressive	emotional
ambitious	makes decisions easily

2. Look over your answer and make two separate lists of words:

   a. Words which are checked off for minority groups.

   b. Words which are left over.

3. Do the words checked off for minority groups help people in the minority?

CHAPTER 2

THE HISTORY OF MINORITY GROUPS

How do people become minority groups? If you went to another country where most people were different from you, you would be in the minority. You would look different from people there, dress differently, speak a different language. How would people treat you in that country? They might be friendly and helpful to you. It would not matter to them that you were different. Or, they might be unfriendly, just because you were different. Let us see how several groups in our society became minority people.

Afro-Americans

Afro-Americans originally came from Africa. Here they were not in the minority. For many centuries Africans had developed advanced civilizations. Scientists have found evidence that highly developed cultures existed in Africa between 500-1300 A.D. Records show that Spain and Portugal received shipments of finished linen products from this area. This indicates that African cultures had some industrial know-how. The center of knowledge during the eleventh and twelfth centuries was the African city of Timbauchtau (pronounced Timbucktoo).

The African slave trade began around 1500 A.D. for the purpose of developing colonial plantations. These plantations were the main source of income in our colonial South. Slaves and the work they did on plantations became very valuable. From 1500 to 1800 slavery became a worldwide business. It involved every major European country, Africa, and North and South America. Forty-five million Black Africans were affected by slavery, although only 15 million made it to the New World. Many died resisting enslavement or perished during the voyage across the ocean.

The actual capture of slaves was done by African tribal groups. They were armed with weapons given to them by Europeans. This had the effect of dividing the African tribes and setting them against each other. This resulted in the loss of Africa's greatest resource, its strong young people. These were most valuable for sale in the New World. Although those Africans who helped capture slaves were given money, the loss of so many people resulted in the destruction of African civilization.

In North America slaves were Africans. By 1660 the law was set that slaves were "property" and had no rights. It was said that Blacks were born to be slaves, and that slavery was a natural and permanent condition of their lives. Slaves were not thought of as being "human" or equal to whites in any way.

There were white people who also were not free. They were called "indentured servants." An indentured servant was a person who was forced to work in order to pay off a debt. Indentured servants were thought

of as human beings who could buy their way out of these conditions. Their situation was seen as temporary and not inherited. The children of white indentured servants could be free.

In South America the condition of slavery was viewed quite differently. Long before they settled in South America, the Spanish and Portuguese had dealt with the Africans as equals in business and other matters. The Spanish and Portuguese continued to think of Blacks as equals even after they came to South America. To be a slave was an accident, not a permanent and unchangeable condition. There were also strong religious beliefs in South America. The Spanish and Portuguese were Catholics who believed that both slave and master were equal in the eyes of God.

Because slaves in South America were thought of as equals, they were trained in useful skills. Therefore, when slavery ended in South America, Blacks had two advantages: (1) they had skills and (2) they were thought of as equals. These two factors made the acceptance of free Black slaves into South American society much easier.

In contrast, if we look at the situation in North America, the first contact our ancestors had with Blacks was as slaves. There were no religious beliefs which taught that Blacks were equal. The North Americans saw them as "something less than really human." Black slaves were not given the opportunity to learn skills. Education was strictly forbidden. When slavery ended here, there were more than one million unskilled, uneducated Blacks who were viewed as "inferior" beings. Even after the end of slavery, the schools provided for Blacks were separate from those for whites and were poorly equipped and staffed. Naturally, this made it more difficult for Blacks in North America to be accepted into society.

Native Americans

When Columbus arrived in the New World in 1492, people had already been living on this continent for over 11,000 years. During this time many different societies with complex cultures had developed. People had learned to hunt and plant crops in organized groups and communities. Corn, for example, was first planted by Native Americans some time between 5200 and 3400 B.C.

The cultures of each society included laws, religion, poetry, and history. There was no written language. The spoken language was very important. It was through storytellers, rather than books, that people learned about their history and their religion. Poetry and law, too, were passed on to each new generation through the spoken word. At one time there were about two hundred different spoken languages in what is now the United States. Only fifty of these languages are used today.

We often group all the different cultures that lived in America under the name "Native American" or "American Indian." We must not

forget, however, that each of these cultures was unique. For example, Native Americans of the Northwest coastal region lived in houses made of giant cedar trees in which six to ten related families lived. American Indians in the Southeast farmed in community fields and kept the food they grew in a community storehouse. This they used in times of emergency. In the Southwest, Native Americans lived in pueblos and valued peace above all other things. American Indians of the Northeast developed snowshoes and canoes for travel in winter and summer. Each of these cultures had something of value to contribute to society. Many of these Native American cultures have been destroyed by the stronger white culture of the United States.

One major force in the disintegration of Indian cultures was the education of Indian children. Native American children were required to attend white schools far from their homes. Life at these schools was very different from life in the Indian villages. The schools would not allow the children to speak their native language. They would not allow Indian food, dress, or celebrations. Often, Indian children were treated as "inferior." In these schools, they learned little about their own history or culture. They learned only the history of white America. It always showed the white people as "winners" and the Indians as "losers." When these children returned home, they did not fit into village life. They no longer knew their own language or culture. Yet they did not fit into white society either. Schools took away the Native American culture without replacing it with anything else. It is no wonder that many Native American parents did not want their children to go to school!

Asian Americans

Chinese Americans have their roots in one of the world's oldest civilizations, the Chinese empire. It flourished long before European civilizations. In the middle of the nineteenth century, however, living conditions in China were difficult. Farming was hard and local military chiefs kept the farmers poor by collecting high taxes. When America needed manpower to build the first transcontinental railroad, many of the poor Chinese farmers came to this country. They hoped to improve their lot in life by hard work, and they did work hard. Chinese workers laid more miles of track than any other group. Unfortunately, railroad work was dangerous as well as difficult. Over 2,000 Chinese died in accidents.

When the railroad was finished, trouble came to the Chinese. Unemployment was high, and many white men blamed the Chinese for taking their jobs. While there was little truth in the accusation, the Chinese were convenient scapegoats. In one of our country's darkest hours, the Chinese were victims of riots and massacres. On top of this, in 1882 the United States Congress passed a law, known as the Chinese Exclusion Act. This law barred Chinese immigrants from entering the United States. The Chinese Exclusion Act was not changed until 1943, when China became an ally of the United States during World War II.

Today the Chinese are more fully accepted into American society. Their desire to work hard and their love of learning have resulted in

success for large numbers of Chinese Americans. A large number of Chinese Americans finish college and enter professions and top level jobs.

Another group of Asian Americans who came to the United States in the early part of this century are the Japanese Americans. At this time Japan was changing from a society based on agriculture to one based on war. In 1895, Japan waged a successful war against China. In 1904, Japan fought another war, this time against Russia, and won again. Many peaceful Japanese, who did not like this warlike atmosphere in Japan, left for the United States.

In this country, many whites were concerned that these Japanese would take away their jobs. They wanted the United States Congress to pass a Japanese Exclusion law. Japan protested against this and warned that it would go to war with the United States if such a law were passed. This threat kept the United States from passing an exclusion act until 1924.

After Japan and the United States went to war (World War II, 1941), the United States Congress passed a very unfair law. This law required that all Japanese Americans be put in "detention" camps. Here large numbers of Japanese were kept like prisoners behind barbed wire fences and guarded by armed soldiers. The soldiers had orders to kill anyone trying to escape. Most of the Japanese Americans placed in the detention camps were born in America. Their parents had come to America because they did not like the warlike atmosphere of Japan. There was certainly no reason to believe that the Japanese Americans would have interfered with the American war effort. Furthermore, the United States was also at war with Germany and Italy, but we did not put German Americans or Italian Americans into detention camps. The law was aimed at the Japanese Americans because they were not white.

Japanese Americans who wanted to fight for America were allowed to do so. They were placed in two segregated Army groups. One of these, the 442nd Regional Combat Team, became the best fighting force in the United States Army and the most decorated unit in United States history. Sixty percent of the soldiers of this great combat team were killed or wounded while fighting in Europe. This was the greatest loss suffered by any unit in the Army.

After World War II ended, it was proven that not one Japanese American served as a spy for Japan. The harsh treatment of the Japanese Americans was completely unjustified! However, the vast majority of Japanese Americans stayed in the United States, even after being treated so harshly, and made significant contributions to American society.

Mexican Americans

After Columbus discovered the New World, other European explorers and adventurers set out for North and South America. The Spanish were among the earliest groups to colonize and settle in what are now our

southern states and in Mexico as well as in South America. After many battles with the Indian inhabitants, the Spanish ruled the lands and the people they had conquered. Eventually Spain lost control of the colonies she had established, but her influence on modern day countries such as Mexico remained. After several centuries of living together the Spanish and Indian peoples became one culture. Spanish became the official language, and Catholicism the accepted religion.

Mexicans had often settled in the Southwest before these territories were made part of the United States. Many Mexicans wanted to remain there even after the Mexican-American war.

These people became Mexican-Americans and were promised full American citizenship. However, Mexican Americans have had to live with prejudice from Anglo Americans because of their Indian heritage, religion, and culture. They were not allowed to speak Spanish in schools. They had been promised that they could keep the land they had settled before the war. However, this promise was not kept and their land was taken away from them. Since they didn't speak English, they had difficulty finding work and were offered only low-paying jobs.

The Mexican-American population continued to grow, but the wealthy Anglo-Americans who owned mines, farms, and railroads wanted workers who would work for low wages; they sent men to Mexico to recruit new laborers. Life was hard for Mexican Americans who had to put up with poverty, hard work, and the dislike of the Anglo neighbors.

Mexican Americans had and still have a difficult time escaping a life of poverty. When wages are low everyone in the family has to work, even young children. Because the children had to work, they couldn't attend school. Even if children were able to go to school, they had a rough road. They were not allowed to speak their native language, Spanish, in the classroom, and all the books and teaching were in English, a language they didn't know very well. Some people thought they were stupid for not knowing English and yet nobody gave them special help to learn English.

Since school was so difficult and because the children were needed to work and earn money, many Mexican Americans kept their children out of school. By not having a positive and helpful school experience which teaches the skills we all need to succeed at work and in society, the Mexican Americans were often locked into a cycle of poverty from which they couldn't escape.

Since the 1960's the schools have been making efforts to help Mexican American children learn better and get the education and skills they could not get before. The United States Government has provided money for bilingual education programs -- school programs in Spanish and English. The government also provided money to train special teachers and to provide special materials, such as school books and films, so that Mexican Americans can have a better education.

Questions

1. Each of the groups covered in the readings came from advanced cultures. How were these cultures lost?

2. Each group received harsh treatment and negative judgments. What judgments did the white majority culture make of people in each group? Review these judgments for each group.

3. How did these judgments keep people from earning a living and from obtaining an education? Review this for each minority group.

4. Do you think people today still have stereotyped opinions about these groups? Did these history readings change your mind about any of these groups of people?

Who Are These People? Black Americans

How much do you know about the contributions of minority individuals? How much do you know about the contributions of Black Americans? You can test your knowledge in this exercise. Match the person with the contribution that person made to our society. Leave blank those answers which you do not know. How many blank answers are there?

NAME		CONTRIBUTION
1. Fannie Lou Hamer	_____	Born in 1917, a primitive painter who painted mostly scenes from Afro-American history.
2. Charles Drew	_____	He began the National Negro Business League in 1900. It became an important American political force. His advice was sought by presidents and other important leaders.
3. George Washington Carver	_____	Mayor of Los Angeles
4. Mary McLeod Bethune	_____	Worked with Thomas Edison and invented the incandescent light bulb.
5. Booker T. Washington	_____	An abolitionist and fighter for human rights and world peace; helped Abraham Lincoln to form the 54th and 55th Massachusetts Black Regiments.
6. Ralph Bunche	_____	Born in 1872, was a great poet and writer; first book of poetry was published in 1895, called Oak and Ivy.
7. Frederick Douglass	_____	Freedom fighter who formed the new Mississippi Democratic Party.
8. Martin Luther King, Jr.	_____	Escaped from slavery in 1820; during the Civil War she was a spy for the North, a nurse, and an abolitionist. She made 19 journeys on the "Underground Railroad," helping other Afro-Americans to escape.
9. Marian Anderson	_____	A track star who won three gold medals at the Rome Olympics in 1960.
10. Leontyne Price	_____	Founded Chicago. His contribution was officially recognized in 1968.
11. Phyllis Wheatley	_____	This opera singer made her debut in 1961 and is considered one of the greatest operatic singers in the world.

12. Jean Baptiste DeSable _____ Former chairperson of the Student Non-violent Coordinating Committee. Militant in his efforts to gain complete liberation and equality for Black people. He was the first to use the phrase "Black Power" widely.

13. Jacob Lawrence _____ Pioneer in the use of blood plasma. He was in charge of the first Red Cross blood bank begun in 1941.

14. Langston Hughes _____ United Nations Under Secretary for Special Political Affairs, recipient of Nobel Peace Prize in 1950.

15. Harriet Tubman _____ Born in Africa and brought here as a slave, her first poem was published when she was 14. She wrote poetry for George Washington.

16. Rosa Parks _____ Founder of a Florida college for Black women. Became a leading member of President Franklin D. Roosevelt's "Black Cabinet."

17. Matthew Hensen _____ Attended and taught at Tuskegee Institute. He made dozens of products from sweet potatoes and peanuts.

18. Lewis H. Latimer _____ One of the greatest women of opera in this country. When she first sought vocal training, she was told: "We don't take colored."

19. Paul Dunbar _____ A star on the track team and always on the honor roll; became a famous poet and author.

20. Wilma Rudolph _____ In 1955 she refused to give up her seat on a bus to a white man in Montgomery, Ala. Her actions resulted in a one year boycott of the buses and eventual court action requiring the bus companies to change their rules.

21. Stokeley Carmichael _____ He was a minister who worked to get civil rights for Afro-Americans. He won the Nobel Peace Prize in 1964 and was assassinated in 1968.

22. Shirley Chisholm _____ She ran for the office of President of the United States. She is presently a Congresswoman.

23. Thomas Bradley _____ He was the first man ever to stand on the North Pole on April 6, 1909. He spoke eight languages and traveled widely. He won the Congressional Medal of Honor.

24. Edward Brooke _____ Former U.S. Senator from Massachusetts, the first Black U.S. Senator since reconstruction times.

Who Are These People?

Hispanic Americans

Carlos Finlay

Julian Nava

Joseph Montoya

Rafael Hernandez

J. M. de les Reyes

Romana Acosta Banvelos

Polish Americans

Casimir Pulaski

Helena Modjeska

Casimir Fun[illegible]

Emil Konopinski

Leopold Stokowski

Ralph Modjeski

Italian Americans

Colonel Francis Vigo

Mother Francis Cabrini

Constantino Brunidi

Arturo Toscanini

Fiorello LaGuardia

Edward Corsi

Czech Americans

Frederick Novy

Alois Kovarik

Zdenek Kopal

George Placzek

Rudolf Friml

Anton Cermak

Chinese Americans

Ah Louis

Lyman Jee

Thomas Hum

T. D. Lee

C. N. Yang

C. S. Wu

Japanese Americans

Minour Yamasaki

Isamy Noguchi

S. I. Hayakawa

Daniel K. Inouye

Masayuki Matsunaga

Hideyo Noguchi

CHAPTER 3

MINORITY GROUPS IN EDUCATION AND EMPLOYMENT

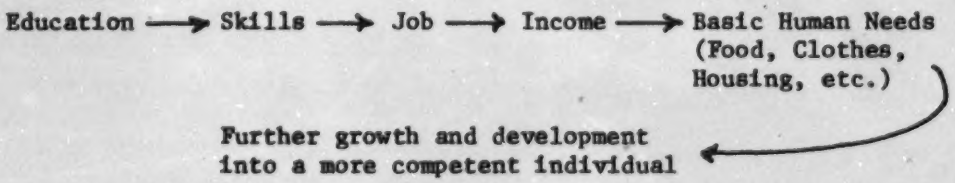
Education, Employment, and Satisfying Basic Human Needs

Although sometimes we complain about having to go to school, think about what would happen if we never had the opportunity to get an education or if our schools were not very good. School is a place where we can learn to develop skills, become more competent, and become prepared for a variety of jobs. School is a place where we also learn about ourselves and the people around us. Think about what would happen if we didn't have a chance to get a good education. How would that affect us?

Without good schools, it would be far more difficult to develop certain skills and competencies. Moreover, these are the skills which are necessary for many responsible jobs. Without a good education, it would be far more difficult for us to have important and interesting occupations. This means that we would have fewer options or choices open to us.

Jobs are also important because they allow us to earn money which we can use for food, housing, clothes, and other human needs. When people have received an unequal education, they have unequal opportunities for good jobs. Poorly trained workers usually end up with jobs which pay very little money. Thus, they may have difficulty taking care of many of their basic human needs and those of their family. Furthermore, they most likely will not be able to afford to get training for a better job or to live in an area with better schools. This means that their children will also get poor training.

As you can see, the quality of our education has a very important impact on our future. It determines the kinds of skills and training we receive and these, in turn, affect the kind of job we can successfully hold. Our job determines the amount of money we earn which affects the kind of housing, food, clothing, and activities we can afford. The degree to which we can take care of these basic human needs affects the satisfaction we feel with life, and the time and energy we have to spend on becoming more competent individuals.



For a long time Black Americans, Mexican Americans, and other minority groups were not given an opportunity for a good education. Schools were segregated so that members of racial minorities were not allowed to go to the same schools that white children attended. People claimed that

there was nothing wrong with Blacks being forced to have "separate" education as long as it was "equal" to the education of whites. But Black schools had less money. They were more crowded and had fewer teachers, buildings, and books, and less equipment for their students.

In 1954 the Supreme Court of the United States ruled that "separate but equal" schools were not fair. The Court said that schools had to desegregate so that Black and white children would go to classes together and share the same opportunities. Even though this became the law, there are still many cities today where racial minorities are not given as good an education as white children are given. Things are getting better, but they still are not as good as they should be.

Education for non-white Americans has improved

a. Imagine that the circles below represent all the white Americans and non-white Americans in the United States about 100 years ago. The dark portion of the circle shows how many adults in each group were not able to read or write.

1870

80%

12%

Non-whites who could not read or write

Whites who could not read or write

As you can see, many non-white Americans (and fewer whites) were not able to read or write. However, in the circles below we can see that 100 years later (1969) the number of non-white Americans who could not read or write grew much smaller.

1969

7%

0.7%

Non-whites who could not read or write

Whites who could not read or write

b. More and more Black students are completing high school instead of dropping out of school early. This means that they will be better trained to have a job and earn an income. Imagine that each of the circles below represents all of the Black American adults (25-34 years old) alive in the United States during a certain year. The shaded part of the circle shows how many of the Black American adults had completed high school at that time. Notice the way in which the proportion gets bigger and bigger as we go from the past to the present. Today a much larger proportion of Blacks are completing high school and are better trained with skills for jobs.

1940	1950	1960	1970	1974
11%	20%	33%	56%	67%

(U.S. Department of Commerce, 1974)

Facts About People: True/False Format

How much do you know about the income and education of minority people? You can test your knowledge in this exercise. The statements below describe facts about the income and education of minority groups. Read each statement carefully. If you think a statement is true, write a "T" next to it. If it is false, write an "F" next to it.

____ 1. More Black students drop out of high schools than do white students.

____ 2. About half as many Black adults (age 25 and over) have completed four or more years of college in comparison to white adults.

____ 3. About half as many Black adults (age 25 and over) have graduated from high school in comparison to white adults.

____ 4. One-third of Black adults and one-third of Mexican-American adults have completed less than five years of schooling.

____ 5. For every dollar that a white person earns, a Black person earns fifty cents.

____ 6. Five percent of Black males and three percent of Black females earn $10,000 or more.

____ 7. Little over one-quarter of minority families have incomes that are below poverty level.

____ 8. The unemployment of Black youths (age 16-19) is over twice as much as it is for white youths.

____ 9. About one-third of Black Americans hold white-collar jobs.

____ 10. About twice as many Blacks hold service jobs (do household work) as do whites.

____ 11. Sixty-seven percent of all white families own their own homes.

____ 12. Forty-four percent of all minorities own their own homes.

____ 13. Over half of all minority groups live in rented dwellings.

____ 14. About twice as many white households own a color TV as do Black households.

____ 15. About ten times as many Black families as white families live in dwellings that lack some or all plumbing.

____ 16. The income of Black families is half as much as that of white families.

____ 17. Sixty-five percent of adult whites (age 25 and over) have graduated from high school.

____ 18. Fifty percent of minority adults (age 25 and over) have graduated from high school.

____ 19. The median years of schooling completed by all Americans is fourteen years.

____ 20. The median years of schooling completed by Native Americans is twelve years.

____ 21. Eleven percent of whites hold managerial and administrative jobs.

____ 22. Ten percent of Blacks hold managerial and administrative jobs.

CHAPTER 4

PEOPLE EXPERIENCE APPRAISAL

The following reading selections describe true life experiences with appraisal. Notice the kind of judgments that are made in each selection. Think about how these appraisals affect the people involved. How do you think you would react if something like this happened to you? How do you think you would feel?

Jesse Owens*

Mervyn Kaufman

Jesse Owens. . .went off to college in Columbus, Ohio. He worked hard, studied until late at night, and trained with the track team every day.

The team had only a few Negroes. They lived in the same house and ate all their meals together. Whenever there was a track meet at another school, they traveled in the same car.

One morning Jesse and three black teammates were on their way to a meet in Indiana. They had been driving since dawn. The white members of the team rode in cars ahead of them.

About nine o'clock Coach Snyder decided to have breakfast. He stopped at a roadside diner. The others parked behind him.

Snyder and the white boys went inside. Jesse and his black teammates stayed in their car. They could see Snyder talking to a woman behind the counter. She was shaking her head, no. They knew that meant Negroes could not eat at this diner.

A few minutes later, two of the boys came outside with plates of fried eggs and stacks of sliced bread. The food was passed to the black athletes. They had just started eating when they heard a loud, angry voice outside the car.

"So this is why you wanted extra food," a man snarled. He was a big fellow with a white apron tied around him. The boys guessed that he owned the diner.

"You got paid, didn't you, mister?" one of them said.

"I don't want money to feed any niggers," the man shouted. Then he reached through one of the car windows and began grabbing the plates of food. Silverware went flying, and the fried eggs spilled on the floor.

He carried his plates back to the diner. The hungry athletes had to eat what food was left, from the floor.

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*From Jesse Owens by Mervyn Kaufman, illustrated by Larry Johnson. Copyright © 1973 by Mervyn Kaufman. Used with the permission of the Thomas Y. Crowell Company.

That afternoon Jesse ran as hard and as fast as he ever had. He had to win that day, and he did. But winning didn't make him feel any better. He was still burning with rage inside.

Jesse Owens was born in northern Alabama in 1913. He won four gold medals in the 1936 Olympic Games in Berlin, Germany. He has remained in the public eye in various capacities since that time, and he is an outspoken critic of "pro-Negro, anti-white" discrimination.

Black America*

Scott Nearing

A Negro woman, graduate of a Southern College, applied for a job in a Chicago department store. She was very fair, and as she did not state that she was a Negro, the employment department never suspected it. Within two months this woman had the best sales record of any one in the department. At the end of four years, she stood out as one of the most efficient saleswomen in the entire store.

One morning she was called into the manager's office at three minutes of nine. At two minutes after nine she was leaving the store—dismissed. The management had discovered that the woman was of Negro extraction.

I Did Not Really Understand What It Meant to Be a Negro**

Daisy Lee Bates

I was born Daisy Lee Gatson in the little sawmill town of Huttig, in southern Arkansas. . . . As I grew up in this town, I knew I was a Negro, but I did not really understand what that meant until I was seven years old. My parents, as do most Negro parents, protected me as long as possible from the inevitable insult and humiliation that is, in the South, part of being "colored". . . .

One afternoon, shortly after my seventh birthday, my mother called me in from play.

"I'm not feeling well," she said. "You'll have to go to the market to get the meat for dinner."

I was thrilled with such an important errand. I put on one of my prettiest dresses and my mother brushed my hair. She gave me a dollar and instructions to get a pound of center-cut pork chops. I skipped happily all the way to the market.

When I entered the market, there were several white adults waiting to be served. When the butcher had finished with them, I gave him my

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*From Scott Nearing, Black America. New York: Vanguard Press, 1929.

**From Daisy Lee Bates, The Long Shadow of Little Rock: A Memoir. Copyright © 1962 Daisy Lee Bates. Reprinted by permission of the David McKay Company, Inc.

order. More white adults entered. The butcher turned from me and took their orders. I was a little annoyed but felt since they were grownups it was all right. While he was waiting on the adults, a little white girl came in and we talked while we waited.

The butcher finished with the adults, looked down at us and asked, "What do you want, little girl?" I smiled and said, "I told you before, a pound of center-cut pork chops." He snarled, "I'm not talking to you," and again asked the white girl what she wanted. She also wanted a pound of center-cut pork chops.

"Please may I have my meat?" I said, as the little girl left. The butcher took my dollar from the counter, reached into the showcase, got a handful of fat chops and wrapped them up. Thrusting the package at me, he said, "Niggers have to wait 'til I wait on the white people. Now take your meat and get out of here!" I ran all the way home crying.

When I reached the house, my mother asked what had happened. I started pulling her toward the door, telling her what the butcher had said. I opened the meat and showed it to her. "It's fat, Mother. Let's take it back."

"Oh, Lord, I knew I shouldn't have sent her. Stop crying now, the meat isn't so bad."

"But it is. Why can't we take it back?"

"Go on out on the porch and wait for Daddy." As she turned from me, her eyes were filling with tears.

When I saw Daddy approaching, I ran to him, crying. He lifted me in his arms and smiled. "Now, what's wrong?" When I told him, his smile faded.

"And if we don't hurry, the market will be closed," I finished.

"We'll talk about it after dinner, sweetheart." I could feel his muscles tighten as he carried me into the house.

Dinner was distressingly silent. Afterwards my parents went into the bedroom and talked. My mother came out and told me my father wanted to see me. I ran into the bedroom. Daddy sat there, looking at me for a long time. Several times he tried to speak, but the words just wouldn't come. I stood there, looking at him and wondering why he was acting so strangely. Finally he stood up and the words began tumbling from him. Much of what he said I did not understand. To my seven-year-old mind he explained as best he could that a Negro had no rights that a white man respected.

He dropped to his knees in front of me, placed his hands on my shoulders, and began shaking me and shouting.

"Can't you understand what I've been saying?" he demanded. There's nothing I can do! If I went down to the market I would only cause trouble for my family."

Daisy Lee Bates grew up in Little Rock, Arkansas. She married Christopher Bates in 1941, and together they founded and edited a weekly newspaper called the Arkansas State Press. She has served as the president of the Arkansas Branch of the NAACP. Her civil rights activities during the struggle for school integration in 1957 resulted in the loss of her newspaper. In 1962 she wrote her autobiography, which is called The Long Shadow of Little Rock.

Somos Chicanos: Strangers in Our Own Land*

David F. Gomez

At the age of six I entered Seventy-fifth Street School...which was located down the street we lived on. The school was mostly white, at least 85% or more. The rest of us were either Mexican, black, or Oriental, but mostly Mexican.... In the classroom my most vivid memories are those of Dick, Jane, and Spot in the first- and second-grade readers. Dick and Jane, of course, were white children and even their dog Spot looked white and clean. Everything that was of value or importance in school was white and clean.... The white children called us "dirty Mexicans" (that's why our skin was brown) or cowards who ran from fights (like our ancestors at the Alamo). My predominant impression, therefore, was that Mexicans had no legitimate place in the white world. If we Mexicans wanted to survive at all, we would have to become white. And I wanted to be white.

My mother came to visit me only once in school. It was during my year in the third grade. Mama said that after school let out she would take me shopping with her. I expected to find her waiting in the car out front as she usually did when she picked me up, but instead she parked the car and came into the building to get me.... It was 2:00 p.m. and the last bell had rung. Most of the other children were putting away their books and papers, getting their coats and sweaters from the classroom, or huddling around the teacher's desk. Everyone seemed to be talking very loud or laughing.... My mother entered the classroom through the front door, and when she saw me she called out: "David, apúrate, te 'stoy esperando!" I froze with embarrassment and shame, feeling that everyone in the room was staring at us. And I didn't want the other children to think of me as different or foreign. I ran up to my mother and pleaded, "Mother, speak English please!" She never mentioned the incident, but I know I must have disappointed her....

Gradually I became aware of feeling that what my family had to offer--language, customs, food, ways of looking at the world, vacations in Baja, California--was not very good in comparison with the other world in which I lived. This was the world of little Richard Yates, Donald Cook, Patricia Allen, and the other white kids who went to Seventy-fifth Street School with me. I went out of my way as much as possible to get into their world.

My early childhood playmates, other than my own relatives, were white children, and I preferred their companionship to that of my own

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people. There was one little boy...who was in the third grade with me. I wanted him to be my friend because he seemed to embody all that I admired and believed was best. He had blond hair, bright blue eyes, and rosy cheeks. In fact, he looked a lot like Dick, the little "gringo" hero in our first- and second-grade readers. And I was determined to make friends with him. On the playground during recess, I went up to him and offered him the supreme sacrifice I was capable of offering, my leather pouch, a valuable little pouch made of soft leather which I had saved box tops for months to finally get. You could wear the pouch on your belt and carry a lot of marbles or candy in it. "Here," I said to the little blonde boy, holding up the pouch so he could take it, "do you want it?" "Yeah...don't you need it?" He seemed more puzzled than gratified by my generosity. I told him I didn't need it anymore and he could have it. So he took my pouch--but not my friendship--and went off to play in another corner of the playground with his own friends.

Maria Tallchief

Joy Livingston

When I was four years old, I began taking dancing lessons. I've always loved music and dance. In fact, as a young girl I had trouble deciding whether to make a profession of dance or music. I chose dance.

At the age of eight, my family and I moved to Beverly Hills, California. At first the kids at school teased me because of my name, Betty Marie Tallchief. They didn't know any Indian names, so Tallchief seemed really strange to them, although it seemed quite normal to me. They laughed and shouted war whoops and said things like, "How, squaw. Kill any buffalo lately?" After a while, though, they stopped teasing me and I felt accepted as part of the crowd.

Actually, I always spent much of my time alone, practicing my music and ballet lessons. I loved them both so much. I used to practice whenever I had a chance -- before going to school and then as soon as I got home in the afternoon. Every morning, as soon as I got up, I'd do my exercises. I wanted to be a great ballerina and I knew I could be one if I continued to practice hard.

Finally my ballet teacher, Mr. Belcher, let me dance in a school program. I was told I had to dance an Indian number, since I was an Indian, I guess. Of course, the dance wasn't an Indian dance at all, but everyone in the audience said, "How fine, how interesting to see an Indian dance."

I continued to practice my ballet. I knew I was a good dancer and I knew they would have to recognize me eventually. They kept sticking me in Indian dances but I wanted them to see me not only as an Indian dancer but also as a ballet dancer. Each time I performed, more and more people saw that I could dance beautifully. They began to praise my ballet skills and newspaper critics said I would become a great name in ballet. I began to dance on stage, as part of a ballet company.

Soon I got small solo parts and people began to notice me. I received better and better parts.

Everything would have been perfect, except that some of the other dancers resented me because I came from a family that had lots of money and they didn't. I tried explaining that I had no control over that. I wanted them to like me because of who I was, not because of what my family was or wasn't. But they didn't seem to want to listen. So I spent my time concentrating on my ballet. It was hard for me, but I didn't leave because I wanted to dance. Dancing is all that matters for me.

Finally I got my big chance. A famous ballet company, the Ballet Russe, hired me as a dancer. I could now tour the world with them. When the ballet company made me a permanent member, the director asked me to change my name from Betty Marie Tallchief to a Russian name. Most of the other dancers had changed their names since it was a Russian Ballet Company. I agreed to use the first name Maria but I said, "I will not change my last name. I will be known as Maria Tallchief."

And so I danced, and I danced well. And the newspapers began to write about me more and more often. I felt good getting so much attention. I liked being a star. But I started to notice something strange. The newspapers didn't just write about how skilled a dancer I was. They kept referring to me as the "beautiful dancing Indian princess." And then things got worse. The newspapers started begging me for stories about my life on a reservation and how I lived as an Indian. They wanted to glamorize me as an Indian. They were trying to make me famous as an Indian! But how could I tell such stories? They simply were not true. I grew up in Beverly Hills, California, not on an Indian reservation. Besides, I should be making news because of my dancing, not because of my heritage. I refused to go along with this kind of thing.

I am a dancer, and a very good dancer. I'm also proud of my Indian heritage. But my dancing and my heritage are separate parts of me. As a dancer, I don't want to gain attention and praise because I am an Indian. I want to gain it from my ability to dance.

Maria Tallchief was born in Fairfax, Oklahoma, in 1925. Her father was an Osage Indian. Her mother was of Scottish, Irish, and Dutch ancestry. She became one of the greatest American ballerinas ever.

CHAPTER 5

SOCIAL AND LEGAL CHANGES

Outline of Social and Legal Changes

The incidents in "People Experience Appraisal" are not unique or isolated. Every person who belongs to a minority group faces negative person appraisal at one time or another. Over time, the effects of this appraisal are tremendous. People are made to feel less than human. They may come to accept unequal treatment and even abuse.

However, this kind of treatment also has made minority people angry. Leaders have organized their people to work for equality. The efforts of these groups have led to legislation for equality.

Black Americans have been fighting for justice since they came to the United States. In 1905, W. E. B. DuBois and other leaders met in Niagara Falls, Canada. There they began the "Niagara Movement" which demanded: "We will not be satisfied with less than our full manhood rights." In 1909, the NAACP (National Association for the Advancement of Colored People) was formed. The NAACP has brought many important cases to the Supreme Court. Their efforts have been crucial to legal change.

After many Blacks threatened to "march on Washington," President Roosevelt met with Black leader A. Philip Randolph. Randolph told Roosevelt about the problems his people faced in getting good jobs. The President set up a committee on fair employment practice (FEPC). The committee worked to investigate problems and to recommend solutions.

The problems were not easily solved, however. Blacks in the 1960's faced many of the same problems their parents and grandparents had experienced.

1963 was an important year for civil rights. During that year many Blacks demonstrated for equality in jobs, education, housing, and the use of public facilities. Martin Luther King and his group, the Southern Christian Leadership Conference, boycotted buses and conducted "sit ins" for an end to segregation. During the summer of 1963 there were 841 demonstrations in 196 cities in 35 states and the District of Columbia. The Justice Department estimated that 319 communities in 11 states became more fair in their treatment of Blacks as a result of the demonstrations.

Mexican Americans began to work for their equality most actively in the beginning of the 1960's. In 1962 Cesar Chavez began to organize the United Farm Workers Union. This union works for improved wages and working conditions for farm workers. In 1962 there were less than 300 members in the United Farm Workers. During the union's big grape strike (from 1965 to 1970) 20,000 migrant workers participated in the strike.

Reiss Dijerina is another important Mexican-American leader. He has established an organization called the Alianza (meaning Alliance).

The Alianza works to get back land that was taken from the Mexican Americans by the U.S. Government. Although a treaty had promised the Mexicans that they could keep their land, the promise was broken. Reiss Dijerina is fighting to make that promise good again.

Native Americans have also created several organizations to work for social and legal changes. The National Indian Education Conference works to keep the education of American Indian children in the hands of Indians. The National Indian Youth Council works to show young Native Americans the importance of education.

The efforts of these people have resulted in many legal changes aimed at creating equality for people of all racial and ethnic groups. Throughout our history laws have been passed to increase the equality of all people. In 1865, the 13th Amendment was ratified. This amendment prohibits slavery. In 1868, the 14th Amendment was ratified. It gives everyone equal protection under the law. In 1870, the 15th Amendment was ratified. This amendment specifies that states cannot deny a man the right to vote because of race, color, or previous condition of servitude. These amendments were passed at the end of the Civil War, during the beginning of a period known as the "Reconstruction."

During Reconstruction several further laws were passed to insure equality. There were laws to insure rights to property, voting, and equal access to public accommodations, facilities, and transportation. However, in 1883, several of these Civil Rights Acts were struck down in the Supreme Court. The Court ruled that the federal government could not interfere in private concerns. Therefore, there could be no federal civil rights laws.

In 1896, the Supreme Court upheld the policy of segregating Blacks and whites as long as facilities were of "equal quality." This "separate but equal" doctrine held until 1954. In 1954, the Court ruled that the "separate but equal" doctrine was unconstitutional. It ordered an end to school desegregation, "with all deliberate speed."

In 1957, Congress finally awakened from its long sleep and passed the 1957 Civil Rights Act. This Act:

a. outlawed the intimidation of voters.

b. gave the Attorney General the power to act against intimidation.

c. created the Civil Rights Commission.

d. created a position of Assistant Attorney General to head the new Civil Rights Division of the Justice Department.

Two more Civil Rights Acts (1960 and 1964) included provisions to combat discrimination in voting, public accommodations, government facilities, public education, and employment. Title VI of the 1964 Civil Rights Act prohibited discrimination on the basis of race, color, or national origin in any program or activity receiving federal money (for example, public schools). Title VII of the same Act prohibited discrimination in employment and created the Equal Employment Opportunity Commission (EEOC) to administer the law.

The Civil Rights Act of 1968 outlawed discrimination in housing. The Equal Employment Act of 1972 further expanded the Civil Rights Act of 1964 by giving EEOC further powers.

Since 1957, then, the federal government has passed several laws to ensure equality for all racial and ethnic groups. However, these laws must be enforced before they can actually create changes. It is up to individual people to make sure that these laws are being upheld in their own communities.

Leader for Social Change

The following reading is about a leader in the struggle for social and legal changes: Martin Luther King, Jr. As you read this section, think about these questions:

1. What appraisals did King receive as he was growing up? What task and person appraisals were being made?

2. Consider how he was able to meet the basic human needs for physical survival, self-esteem, and development of skills.

3. Why do you think he was able to become a leader when so much was working against him?

Martin Luther King, Jr.: Man of Peace*

Lillie Patterson

There was one hurt, though, that he could not easily forget. The two sons of the white neighborhood grocer remained his playmates until all three boys went to school. The grocer's boys went to one school, Martin to another.

One day when Martin ran over to play, the boys' mother met him at the door. "The boys can't come out to play today," she told him.

"Well, can they play tomorrow?"

"Run along home now, Martin."

The boys did not come out to play the next day, or the next. Finally, their mother tried to tell Martin why. "You see, you are colored and they are white."

Martin ran to his own mother for a better answer. "Why?"

It was then that Martin found out about the "wall." Alberta Williams King took her son on her lap. She wiped the tears from his eyes that had an Oriental slant. Slowly, patiently, she told him the story of slavery in America. She told of the days when proud black men were captured in Africa, brought to America, and sold as slaves. These slaves were often sold from owner to owner and looked upon as property, not as persons. Millions of slaves were sold in the South to work the large farms in that region.

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"Slaves had no rights of any kind," Martin's mother went on. She explained that even though American Negroes had been free for nearly 100 years, they had never gained full equality. For the most part, white and black people continued to live separate lives, especially in southern states.

"But you are as good as anyone," Alberta King told her small son. "Remember this."

Martin remembered. As he grew older, he knew that an invisible wall seemed to separate the two races. The older a person grew, the higher the wall seemed to rise. Over and over again Martin read the signs that reminded him of this wall. For Whites Only. Colored Entrance. The words Colored and White separated drinking fountains, rest rooms, doorways, playgrounds, schools — the wall stretched endlessly. He learned another name for this separating wall — segregation.

In spite of this wall, Martin's life was happy. The nearby vacant lot was a perfect place for playing both baseball and football. The boys set up a homemade basketball court in the Kings' backyard. When they were not playing ball, they skated, shot marbles, flew kites, rode bicycles, and invented dozens of games.

Dr. King was happy, but his dream was not forgotten. The wall of segregation in Montgomery was strong and rigid.

One of the biggest problems was the city bus line. It had the segregated seating pattern, with something extra. The first four front seats were "reserved" for whites. Negroes were never to use them. Anyone who protested was threatened, beaten, or jailed. Yet 70 percent of the bus riders were Negroes.

Suddenly this all changed on Thursday, December 1, 1955. Mrs. Rosa Parks, a sweet-faced seamstress, boarded a downtown bus. She was tired from sewing all day in a department store. Mrs. Parks took a seat behind the "reserved" section.

The bus rolled along. More white passengers got on. The driver ordered Negroes sitting near the front of the bus to stand. Rosa Parks sat. "I am tired," she told herself. "I can take it no longer." The driver called a policeman. Mrs. Parks was arrested and taken to jail.

News of the arrest crackled over the telephone wires like a forest brush fire. "We are all tired," Negroes told one another. An idea formed and spread from phone to phone. "Boycott the buses!"

The next four days brought an exciting drama.

Friday. Civic leaders met in Dr. King's church to plan a one-day bus boycott.

Saturday. Dr. King and his church secretary worked all morning preparing leaflets. An army of women and students took these 7,000

leaflets to the Negro families in Montgomery. "Don't ride the bus to work, to town, to school, or any place Monday, December 5." The leaflets also invited everyone to a mass meeting the following Monday night.

Sunday. Dr. King and most of the other Negro ministers preached the message from their pulpits.

Monday morning. Dr. King and Coretta were awake by 5:30. They watched a bus pause at the bus stop a few feet from their house. "Martin, oh Martin, look!" Coretta exclaimed. She pointed to the bus. "Darling, it's empty!" So was the next bus, and the next.

Dr. King jumped into his car and drove around the city. Most of the buses were empty. He saw Negroes walking, walking, walking. "A miracle has happened," he said.

Monday afternoon. Negro ministers and other civic leaders formed a group to direct the movement. One white minister, the Reverend Robert Graetz, joined them. The Reverend Ralph Abernathy, Dr. King's best friend, suggested a name for the group: The Montgomery Improvement Association or MIA. Dr. King was elected president.

Monday night. Dr. King gave the main speech at the mass meeting. The church was packed. More than three thousand people stood outside to listen.

"There comes a time when people get tired," Dr. King preached. "Tired, I say. Tired!" The young minister threw out a call for action but gave rules on how to act. "Love must be our regulating ideal."

Dr. King's voice swelled like a mighty organ, calling forth a chorus of courage and compassion. "If you will protest courageously, and yet with dignity and Christian love, when the history books are written in future generations, the historians will have to pause and say, 'There lived a great people -- a black people — who injected new meaning and dignity into the veins of civilization.' This is our challenge and our overwhelming responsibility."

Listeners roared their approval. "Continue the boycott! Keep on walking!"

And they did. "That night was Montgomery's moment in history," Dr. King wrote. It was his moment in history too.

"Walk straight! Walk the streets of Montgomery until the walls of segregation are battered by the forces of justice." Dr. King preached courage to Montgomery's 50,000 Negroes. The bus boycott became a walking, singing, praying crusade.

The boycotters walked through the cold of winter, the rains of spring, and the blistering heat of summer. Volunteers formed a car pool of more than 300 cars. Each Negro church bought a station wagon.

Dr. King patterned the crusade after Gandhi's nonviolent movement in India. "I used the teachings of Jesus to give spirit to the movement,"

he said. "I used the methods learned from Gandhi and Thoreau." Like Gandhi he freed himself from fear, then taught fearlessness to his followers.

Dr. King realized that the Negro race had a long tradition of deep religious faith. He used the weekly mass church meetings as a time for teaching his special lessons. "Our weapon is love. Hate cannot drive out hate. Only love can do that."

He taught the meaning of nonviolent resistance. "It does not seek to defeat but to win understanding and friendship." The movement was not against persons, he stressed, but against an evil system. "You must be willing to suffer the penalty for your resistance. Above all, you must be willing to go on loving those who make you suffer."

City officials thought the boycott would fizzle out in a few days. "Get tough!" they ordered.

Policemen began threatening car-pool drivers and giving them traffic tickets. Some were even arrested. Dr. King himself was arrested one day and taken to a crowded jail cell. When the jailer saw a crowd of angry crusaders coming toward the jail, he quickly freed his prisoner.

Dr. King went home to Coretta and Yoki. At home the phone rang all day and well into the night. Many calls brought threats of death.

One night in January, while the boycott was still in full force, Dr. King spoke at a church meeting. Terrible news reached him there: "Your house has been bombed."

"Are my wife and baby all right?"

"We're checking on that now."

Dr. King rushed home. The bomb had damaged a part of the porch and shattered the windows. Inside, the Mayor of Montgomery and other officials were gathered, surveying the frightening scene. Dr. King breathed a sigh of relief when he saw that Coretta and Yoki were safe.

Outside, more than 1,000 angry, shouting Negroes circled the house. They refused to leave. An official turned to Dr. King. "Please send them home."

Dr. King faced the outraged crowd. He knew that they were in a mood to rip the city apart. He raised his arm. "If you have weapons, take them home." His face showed sadness, not anger. "We must meet hate with love. Leave peacefully. If I am stopped, this movement will not stop, because God is with the movement."

The crowd grew silent with awe. They could now see their leader's teachings in action. His wife and baby could have been killed. Yet he stood there talking about love and forgiveness.

An old man broke the silence. "God bless you."

"Amen! Amen!" came from the crowd.

The next month city officials arrested about 100 boycotters. They included Dr. King and most of the Negro ministers in the city.

Dr. King was found guilty of disobeying an old anti-boycott law. He asked for a new trial. As he walked from the courthouse, newsmen met him. "Will you continue the boycott?"

"The protest goes on!" Dr. King vowed.

"Hail the King!" someone called from the crowd.

"King is King!" the crowd answered.

The protest leaders had been asking only for more equal treatment on buses. Now they decided to ask the federal courts to end all bus segregation in Montgomery.

These events proved turning points in the life of Martin Luther King. He became an international hero. Newspaper and television reporters flocked to Montgomery. The world watched the day-by-day happenings in the city.

Gifts of money poured in from all over the United States and from foreign countries. Dr. King traveled about the country, telling the Montgomery story. Coretta gave concerts to raise money.

Finally, after 381 days, the boycott ended. The Supreme Court of the United States ruled that the bus segregation in Montgomery was unlawful.

The movement ended, as it began, with a mass rally. When Dr. King entered, the people stood, cheering and weeping.

The blond Reverend Graetz read from the Bible. "When I became a man I put away childish things." The weary crusaders knew that they had grown stronger over the past year. They were equal! No signs would ever tell them differently.

"Accept your victory with humility," Dr. King taught them. "Do not boast. Be loving."

Early one December morning, Dr. King boarded a bus. The white driver smiled. "I believe you are Reverend King, aren't you?"

"Yes, I am."

"We are glad to have you this morning," the driver said.

Dr. King thanked him and sat down in one of the front seats.

Martin Luther King, Jr., was born in Atlanta, Georgia, on January 15, 1929. He grew up to become an ordained Baptist minister and one of America's most effective civil rights leaders. He was assassinated on April 4, 1968.

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COMPETENCE IS FOR EVERYONE

Intermediate Level Teacher's Edition
Unit 2: In the Minority

Martha Whalen Kent and Anne M. Woolfson

University of Vermont

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
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Preface

This curriculum is an outgrowth of approximately six years of research and several additional years of discussion and thought. Although there were a number of obstacles, as there usually are with a long-term project, the efforts of a number of people need to be especially acknowledged for having made this work possible.

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AN OVERVIEW OF THE PROGRAM

In his autobiography,* Malcolm X recounts an incident from his youth that shaped the course of his life substantially. Malcolm was a top student while at school. One day one of his teachers asked him what career he planned to pursue. Malcolm had not thought about it, but he replied that he wanted to be a lawyer. The teacher was surprised and advised Malcolm that this was not a realistic goal for a Black person. Carpentry would be much more suitable for his station in life.

Let us consider a second example. From childhood Nancy loved solving mathematical problems. Her parents, although poor, encouraged and supported her in her efforts to become a mathematician. Years of study and substantial financial expenses were required for her doctorate, which Nancy obtained with high distinction. When she went to her first job interview, she was questioned whether she was really serious about mathematics. The interviewer thought that women were not really serious about their work.

What are the judgments of the teacher and the interviewer based on? Are they based on the quality of performance by these individuals or are they based on who these individuals are? Clearly the judgments are based on attributes of these individuals, on being Black or on being female, and on stereotypes associated with these two categories, such as not being serious enough. The actual performance is not taken into account.

What are the consequences of such judgments? In the case of Malcolm X, he became discouraged and dropped out of school at the age of fourteen. In the case of Nancy, she obtained employment as a semi-skilled laboratory assistant.

The purpose of these materials is to specify and reduce limits on the learning and use of skills that people experience because of their gender, race, or minority status. The social categories an individual belongs to are strongly associated with what will or will not be learned, what skills individuals choose or are allowed to exercise, what learning will or will not be encouraged. To articulate these constraints and go beyond them, the materials focus on three areas that function to maintain inequalities. These are:

- The process of making judgments or appraisals.
- Practices of social institutions in the areas of employment, education, and the mass media.
- Legal practices and historical antecedents.

The basic concept of the material is that many individuals are treated on the basis of <u>who</u> they are rather than on the basis of <u>what</u> they are doing. This process of inappropriate <u>person-based</u> appraisal and treatment is at the heart of inequality, whether this is expressed in the less visible everyday interpersonal interactions or the deliberate institutional practices of job discrimination or restricted admissions quotas to

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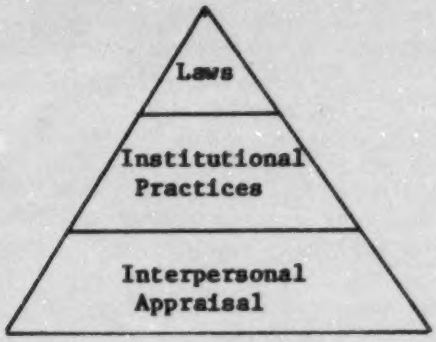
*Malcolm X with Alex Haley, <u>The Autobiography of Malcolm X</u>. New York: Grove Press, 1965.

professional schools.

The three areas represent different levels of this process, which can be illustrated visually in the form of a pyramid.



1. The unobtrusive interpersonal appraisals form the base or foundation of this pyramid. Like most foundations, it is the most solid and the least visible layer of this structure. It is solid and entrenched because we are least aware of what is going on, what sort of appraisals we are making or receiving, and the effects of these on us and on others.

2. Practices of our major institutions constitute the second and more obvious layer of this structure. In the past, discriminatory employment practices and restricted admissions quotas have been clearly stated and articulated in policy statements by these institutions. Their effects are markedly visible in the absence of women and minorities from certain occupations and institutions of advanced training and in their concentration in low-level jobs.

3. The apex of this pyramid is comprised of the legal practices and principles that establish legal guidelines to which we as a society have committed ourselves. These reflect a history of restrictive legislation based not on the actions of individuals but on their group membership. They also reflect a recent history of legislative changes that increasingly have prohibited discriminatory practices. At each level of the pyramid individuals are judged and treated on the basis of who they are rather than on their actions.

Let us take a closer look at the basic layer of interpersonal appraisal and the cases of Malcolm X and Nancy. The advice Malcolm receives contains no information about his actual performance, his excellent scholastic achievements. It does tell him who he is--namely, that he is Black--and that only certain things are suitable for him to do. This information places Malcolm into the category "Black" and helps to keep him there. It also informs him that, because he is in this category, he is somewhat inadequate. In the case of Nancy, the employer does not assess her training and ability as a mathematician. He does assess her as "not serious" and as "female." This appraisal also tells Nancy who she is, that she is "not serious," and that she is a "woman." It also places her into a category and informs her that she, as a person, is inadequate. The consequences of this appraisal for Malcolm and Nancy are that they are given no information

about their learning or their skills, information which could have helped them in their performance. Instead, they are defined as inadequate people.

What appraisals did other individuals in the cases of Malcolm X and Nancy receive? Let us consider Nancy's case. She found that all the other applicants for this position were males. The employer was not concerned about how "serious" they were or about the fact that they were males. Instead, he carefully scrutinized their applications and examined the training and experience they had obtained in mathematics. In this case, the employer was directly concerned with the performance of applicants. His appraisal was appropriate. It was task-based rather than person-based.

How can the situation be corrected for Malcolm X or Nancy? In Malcolm's case it would have been appropriate for the teacher to give advice that was based on his actual performance in school. That is, it would have been appropriate for the teacher to make task-based appraisals. In the case of Nancy, it would have been appropriate to examine her application for the training, experience, and ability she had in mathematics and to reject or accept her application on this basis.

In the two examples we have discussed, the personalized appraisals are directly associated with two major social categories, Black and female. Several points need to be clarified. First, there are many groupings in our society, such as the aged, the handicapped, young people, those over thirty, dumb and smart kids, etc. The process of appraisal is not limited to one grouping but is applicable to any category. Through it, any category is established and maintained. Although particular groups may change, the process remains essentially the same.

Second, personalized appraisals need not be associated in an obvious way with a category such as Black or female. In fact, the current climate of opinion suggests that it is less socially acceptable to be obviously prejudiced than it was two decades ago. Malcolm's teacher today might say "You have a good personality, Malcolm, and will find more employment in carpentry." He would refrain from pointing out that Malcolm was Black. The employer in Nancy's case might say to Nancy, "Are you really serious about your work?" He, too, would not comment on the fact that Nancy was a female.

Third, it should be pointed out that sometimes personalized appraisals are appropriate. When we are attracted to someone, we may like that individual's appearance or qualities of character, such as gentleness, sense of humor, etc. In a beauty contest it is appropriate to judge the appearance of contestants. Whether appraisal is appropriate will depend on on the situation. In a situation in which the purpose is learning or using a skill, personalized appraisal is inappropriate and uninformative with regard to the tasks individuals are engaged in. It tells them what sort of people they are and thereby detracts from performance. These definitions can be negative, as in the cases of Malcolm X and Nancy, or positive. Let us consider a positive example. As a student, some of Nancy's friends would remark "With your looks, I wouldn't worry about that math problem." It is nice for Nancy to be complimented on her appearance, but this does

not solve her math problem.

The critical concern is not whether appraisals are positive or negative but whether they are appropriate. For nearly two decades educators and psychologists have debated the effectiveness of praise over criticism, of positive over negative reinforcement in learning. A wealth of experimentation has yielded results that have remained quite contradictory. Recently investigators are beginning to acknowledge that the positive or negative qualities are probably not the critically important feature that accounts for the effectiveness of feedback or reinforcement. They are suggesting that effectiveness probably depends on how feedback and reinforcement is used. This curriculum explores one important manner in which feedback occurs and how it is or is not conducive to learning by:

1. Distinguishing between task-based and person-based appraisal.

2. Examining whether the appraisal is appropriate; that is, does task-based appraisal occur in performance situations or are the appraisals personalized and inappropriate?

3. Realizing that positive and negative appraisals are not the critical distinctions. If performance is inadequate, negative task appraisals are as appropriate as are positive task appraisals with a job that is exceptionally well done.

4. Realizing the consequences of appropriate and inappropriate appraisal. Appropriate task appraisal (both positive and negative) provides needed information about the quality of performance and allows learning to take place. Inappropriate personalized appraisal is uninformative of the individual's state of learning and performance. It detracts from performance and defines the individual as a person. The major impact of personalized appraisal is on the internal emotional state of individuals and on their conceptions of themselves. It can result in negative affect and self-image, if the definition is negative. Or it can result in positive affect and self-image if the definition is positive. It is our position that task appropriate appraisal enhances learning and performance and that this, in turn, will lead to feelings of adequacy and effectiveness and thus to satisfying emotional states and self-conceptions.

Now that we have discussed appraisal at some length, it should be evident that the analysis of appraisal is not the same as a consideration of the more popularly known concepts of "stereotyping," "prejudice," and "discrimination." These are handy labels for a variety of behaviors, but they do not illuminate the process underlying stereotyping or prejudice. The analysis of appraisal does articulate what this process is. At the same time, it is broader than stereotyping and discrimination. Any judgment can be analyzed as to whether it is task- or person-based, and the appraisal need not use stereotypic traits or refer to the target person's category or group membership. Take the child who is learning to ride a bicycle and is told, "You're not like your brother."

This appraisal relies neither on a cultural stereotype (such as women not being serious about their work) nor on a social category. Yet it is personalized, inappropriate, and uninformative about how one learns to ride a bicycle.

The analysis of appraisal is foremost a cognitive tool. It is the primary goal of this course to transmit this critical tool of thought to students. The concept of inappropriate personalized appraisal has long been recognized in philosophy as the logical fallacy embodied in ad hominem arguments and in the genetic fallacy. An example would be the claim that President Carter's energy plan is unsound because he is a southerner. Philosophers are mainly interested in the logic of arguments. The ad hominem quality is treated more broadly in this curriculum. We see it as reflected in appraisals in interpersonal interaction as well as in institutional and legal practices. It is hoped that students will:

- Learn to analyze appraisals.
- Recognize social consequences of appraisal to themselves and others.
- Learn to make appropriate appraisals.
- Become less confined by the social categories to which they themselves belong.
- Learn to treat others as individuals and on the basis of their actions rather than as members of a category.

The material treats appraisal as it occurs with respect to group membership. Two types of groupings prominent in our culture were selected: male/female gender and minority status based on racial or ethnic belonging. Unit 1 explores the appraisal process in this society. Appraisal and category membership are treated on a more general level. These concepts are progressively tied to practices in our society.

Unit 2 covers appraisal as it is expressed in minority status. Historical background, economic conditions, personal experiences, and social change are covered in a variety of exercises and readings. The purpose of this unit is not to give an exhaustive historical account of the minority experience, of economic conditions, or of legal changes. It is left to the individual teacher's discretion to expand and supplement the materials as needed or desired. Our goal is to cover the appraisal process, and the included materials are used to illustrate particular points.

Unit 3 covers appraisal with respect to female and male gender. It proceeds from personal experiences of appraisal to institutional practices and recent social and legal changes. Again, our aim was not to provide exhaustive treatments of any of these topics but to illustrate appraisal.

Unit 4 is a summary of concepts covered and a consideration of individual action that can be taken.

In general, each unit is designed to incorporate the different levels of appraisal discussed earlier. The first three units begin with appraisal as it occurs at the interpersonal level. The content of each of the three units proceeds to institutional practices and ends with societal changes. At each level students are asked to analyze the appraisal, to formulate appropriate appraisal, and to recognize the consequences of appraisal. A variety of in-class and out-of-class activities and reading selections are provided. The course ends with a review and application of the concepts to students' own lives. It is hoped that students' knowledge and personal lives will be enriched through the recognition and growth beyond category boundaries within their own lives and through a fuller understanding and realization of their own capabilities.

Materials

The complete set of materials for Competence Is for Everyone, intermediate level, includes:

- Student texts, Units 1-4.
- Four teacher's guides, one for each unit.
- One videotape with discussion guide: "Judge Me, Not My Shell."
- Gender and the Conditions of Learning, a collection of background readings.

Materials are designed so that components can be used independently of each other:

- The videotape can be used independently of the text; it is accompanied by its own discussion guide.
- Gender and the Conditions of Learning can also be used independently by teachers. It treats several broader questions bearing on competence including: the socialization of females and males by parents and schools; the presentation of males and females in the media and in textbooks; and the nature of sex differences and underlying processes.

UNIT 2:

IN THE MINORITY

INTRODUCTION

The process of appraisal is illustrated in the treatment of prominent minority groups in our society. The concepts covered in the preceding unit are applied to existing social categories. In doing so, appraisal is expanded to include societal practices reflected in education and employment and in recent social and legal changes. Two new concepts are introduced. First, even though we may be different, we all share basic human needs. These needs have to be met in order for us to survive and live reasonably well. Appraisal can seriously limit the satisfaction of these needs for people in the minority. Second, we are all at some time in the minority. Although we may believe that we are protected from such a fate, we most assuredly are not. Just think of the aged as a minority group and of the fact that we all do age. The consequences of minority status are just as serious for majority persons who find themselves "in the minority." The commonality of our human experience is underscored in the basic needs we all share and in the effects of appraisal to which we all are exposed.

Chapter One starts with a discussion of basic human needs. These include life support needs, such as the need for food, clothing, shelter, and happiness or the need for self-esteem and esteem from others. Skills are essential in satisfying both sets of needs. The videotape "Judge Me, Not My Shell" presents two narratives of individuals in minority situations. Students are asked to discuss the appraisal and treatment of these individuals and the extent to which these limit the satisfaction of human needs. Students also are asked to generate stereotypes of people in the minority and to discuss how these are helpful or limiting.

Chapter Two gives a brief historical account of how several racial and ethnic groups became minorities. An exercise is provided that demonstrates how little we know about the contributions of minority individuals.

Chapter Three surveys the status of minority groups in education and employment. Exercises in the form of a game or true-false questions treat factual materials. Supplementary readings treat improvements and the importance of education.

Chapter Four consists of a series of biographical readings. The personal impact of appraisal on the lives of actual individuals is portrayed. Discussion questions provide a review of types of appraisals and consequences of these for the learning and use of skills, for feelings of self-esteem, and for satisfying human needs.

The unit ends with a treatment of social and legal changes. It includes biographical sketches of individuals who were instrumental in bringing about change. Change requires both individual and group efforts.

CHAPTER 1

APPRAISALS LIMIT HUMAN NEEDS

In order to stay alive and to be happy, we all need certain things. What do we need to live? What do we need to be happy? How do we satisfy these needs?

Think about the example of Rudolph, the red-nosed reindeer. How was he treated before Santa Claus arrived? We know that the other reindeer did not want to play with him. How might Rudolph have satisfied his needs? We know that reindeer live by eating grass and some plants. In order to live, Rudolph will need grass. Imagine that a group of reindeer has found a nice patch of grass. Will they let Rudolph eat with them? They will probably say to Rudolph: "We don't want you to eat with us. You have a red nose. Go away!" What is this judgment based on? It is based on the fact that Rudolph is different from others. He has a red nose. Does this judgment help Rudolph to stay alive? No, it keeps him away from the food he needs.

Is Rudolph a happy reindeer? What would make Rudolph happy? He would probably feel much better if other reindeer would accept him. If reindeer would respect and like him just as they do other reindeer, Rudolph could feel happy about himself. Rudolph is different or "in the minority." It is hard for him to satisfy his needs.

What about people who are in the minority? How do our judgments help or hinder them in satisfying their needs? We will look at several minority groups in our society. Think about how we can improve our judgments and treatment of others. Think about how this will help them in satisfying their needs.

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*Throughout this guide, pages that duplicate student text are labelled "student text" and give the student page number.

Teacher's Worksheet for Our Basic Human Needs

In the first unit we distinguished between task-based and person-based appraisal. We looked at the effects of appraisal on performance of tasks and on feelings and self-concept. The seriousness of the effects of appraisal on people's lives becomes especially clear in the context of human survival. It becomes especially clear when we raise the question of what things we need to live reasonably in this world.

This exercise asks students to identify basic human needs and to discuss how these needs are met. Subsequent activities will deal with how appraisal interferes with satisfying basic human needs of people who are "in the minority."

Procedure

Ask students to identify needs which have to be met in order to sustain a healthy and happy life. What do we need to stay alive? What do we need to be happy? The volunteered answers can be classified into life support needs and happiness needs. Students should recognize the major needs within each category.

Life Support Needs

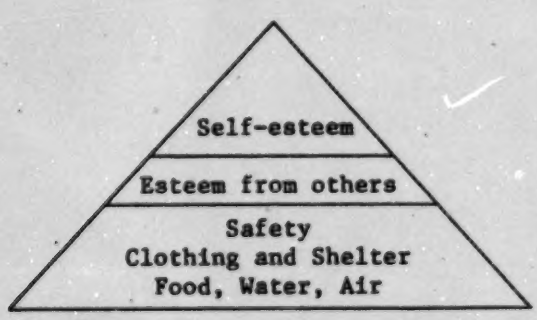
1. Food, water, air
2. Clothing and shelter
3. Physical safety

Happiness Needs

1. The need for esteem from others. This includes the need to feel accepted and loved, to feel secure, to be recognized for achievements and abilities.

2. The need for self-esteem. This includes the need to feel worthwhile, to feel adequate, to acquire skills and master challenges.

These needs can be summarized in a diagram. Those at the base of the triangle must be satisfied before any of the higher levels of needs can be fulfilled. This may be familiar to you as Maslow's hierarchy of needs.



Next, discuss how we go about satisfying each set of needs.

1. How do we obtain food, clothing, shelter, and safety? Answers will probably include things like growing a garden, hunting animals, building a house. But we no longer hunt for food or build our own dwellings. We earn money to purchase these through our skills and jobs. In this discussion it is important that the students recognize the mediating effect of money in the satisfaction of many basic needs. For certain groups money is limited, because these groups have had less training for good paying positions or have had fewer job opportunities. People in these groups have fewer abilities to meet even the most basic human needs.

2. How do we go about satisfying our happiness needs? The need for esteem from others and for self-esteem is satisfied in two ways:

   a. Through our beliefs. We hold the general belief that people are inherently valuable. They are precious simply because they are human beings.

   b. Through obtaining skills and competency. By obtaining skills, using one's abilities, and managing challenges, people feel competent and adequate. In addition, others regard them as valuable contributing members of society. Obtaining and expressing our competence is necessary for satisfying happiness needs.

In summary, skills play an important role in satisfying almost all levels of human needs. Skills are necessary to satisfy life support needs and they are also necessary to satisfy happiness needs.

Note: Viewing and discussion of "Judge Me, Not My Shell" follow. Discussion guide can be found with videotape.

Teacher's Worksheet for Make a Stereotype

The following exercise provides practice with the concept of "stereotypes." It should help students to recognize that a stereotype is a cluster of person appraisals that are consistently used to describe a group of people.

Procedure

1. Have students fill out the "Make a Stereotype" worksheet.

2. Instruct students to make two separate lists of words (or make two lists on the board):

   a. Words that are checked off for minority groups.

   b. Words that are left over.

3. Discuss the following questions.

   a. How is the list of words for minority groups different from the other list of words?

      (It contains more negative, insulting words.)

   b. To whom does the "left over" list of words apply?

      (To anyone who is not a member of a minority groups.)

   c. If you described a person with the adjectives from the minority group lists just because you know that person belongs to a minority group, would you be making a task appraisal or a person appraisal?

      (Person Appraisal.)

   d. Any list of person appraisals which is used over and over again to describe a particular group of people is called a "stereotype." What are some of the examples of stereotypes we have already encountered in this course? What are some others you can think of?

   e. Do stereotypes have the same effects as person appraisals?

      (Yes, only worse, because stereotypes are used by many people.)

   f. How can we repair the harmful appraisals make by people who use stereotypes?

      (By treating people as individuals. We must look at what each person does, not at what that person looks like.)

Make a Stereotype

1. Below is a list of adjectives which we often use to describe others. Some people, like Archie Bunker, use some of these words to describe people in minority groups. Check off those words which people like Archie Bunker would use to describe minority people.

friendly	neat
stupid	smart
leader	courageous
sneaky	helpful
musical	adventurous
follower	strong
energetic	easily influenced
lazy	kind
superstitious	cowardly
law breaker	dominant
dependent	dirty
skilled	happy-go-lucky
aggressive	emotional
ambitious	makes decisions easily

2. Look over your answer and make two separate lists of words:

   a. Words which are checked off for minority groups.

   b. Words which are left over.

3. Do the words checked off for minority groups help people in the minority?

CHAPTER 2

THE HISTORY OF MINORITY GROUPS

Teacher's Worksheet for The History of Minority Groups

The following readings are designed to help students become more aware of the historical origins of some of the minority groups in this country. Specifically, students should recognize some of the similarities in the history of these minority groups:

1. Loss of an advanced way of life through violence,
2. Further harsh treatment through economic and legal means,
3. Development of a system of beliefs which asserts the inferiority of the minority group.

These readings may be used in many different ways. Some suggestions are:

1. Assign the readings as an in-class or homework assignment,
2. Arrange the class into small groups. Have each group do further research on the history of one minority group and prepare a report of their findings to the rest of the class,
3. Ask students to research a particular time period and what life was like for a particular group during this time, such as slavery. The class can again be constituted into several groups, with each group covering and reporting on a different time period,
4. Do a survey of standard American history textbooks to see how much of this information on the history of minority groups is usually included.

The History of Minority Groups (Student Text 3)

How do people become minority groups? If you went to another country where most people were different from you, you would be in the minority. You would look different from people there, dress differently, speak a different language. How would people treat you in that country? They might be friendly and helpful to you. It would not matter to them that you were different. Or, they might be unfriendly, just because you were different. Let us see how several groups in our society became minority people.

Afro-Americans

Afro-Americans originally came from Africa. Here they were not in the minority. For many centuries Africans had developed advanced civilizations. Scientists have found evidence that highly developed cultures existed in Africa between 500-1300 A.D. Records show that Spain and Portugal received shipments of finished linen products from this area. This indicates that African cultures had some industrial know-how. The center of knowledge during the eleventh and twelfth centuries was the African city of Timbauchtau (pronounced Timbucktoo).

The African slave trade began around 1500 A.D. for the purpose of developing colonial plantations. These plantations were the main source of income in our colonial South. Slaves and the work they did on plantations became very valuable. From 1500 to 1800 slavery became a worldwide business. It involved every major European country, Africa, and North and South America. Forty-five million Black Africans were affected by slavery, although only 15 million made it to the New World. Many died resisting enslavement or perished during the voyage across the ocean.

The actual capture of slaves was done by African tribal groups. They were armed with weapons given to them by Europeans. This had the effect of dividing the African tribes and setting them against each other. This resulted in the loss of Africa's greatest resource, its strong young people. These were most valuable for sale in the New World. Although those Africans who helped capture slaves were given money, the loss of so many people resulted in the destruction of African civilization.

In North America slaves were Africans. By 1660 the law was set that slaves were "property" and had no rights. It was said that Blacks were born to be slaves, and that slavery was a natural and permanent condition of their lives. Slaves were not thought of as being "human" or equal to whites in any way.

There were white people who also were not free. They were called "indentured servants." An indentured servant was a person who was forced to work in order to pay off a debt. Indentured servants were thought of as human beings who could buy their way out of these conditions. Their situation was seen as temporary and not inherited. The children of white indentured servants could be free.

In South America the condition of slavery was viewed quite differently. Long before they settled in South America, the Spanish and Portuguese had dealt with the Africans as equals in business and other matters. The Spanish and Portuguese continued to think of Blacks as equals even after they came to South America. To be a slave was an accident, not a permanent and unchangeable condition. There were also strong religious beliefs in South America. The Spanish and Portuguese were Catholics who believed that both slave and master were equal in the eyes of God.

Because slaves in South America were thought of as equals, they were trained in useful skills. Therefore, when slavery ended in South America, Blacks had two advantages: (1) they had skills and (2) they were thought

of as equals. These two factors made the acceptance of free Black slaves into South American society much easier.

In contrast, if we look at the situation in North America, the first contact our ancestors had with Blacks was as slaves. There were no religious beliefs which taught that Blacks were equal. The North Americans saw them as "something less than really human". Black slaves were not given the opportunity to learn skills. Education was strictly forbidden. When slavery ended here, there were more than one million unskilled uneducated Blacks who were viewed as "inferior" beings. Even after the end of slavery, the schools provided for Blacks were separate from those for whites and were poorly equipped and staffed. Naturally, this made it more difficult for Blacks in North America to be accepted into society.

Native Americans

When Columbus arrived in the New World in 1492, people had already been living on this continent for over 11,000 years. During this time many different societies with complex cultures had developed. People had learned to hunt and plant crops in organized groups and communities. Corn, for example, was first planted by Native Americans some time between 5200 and 3400 B.C.

The cultures of each society included laws, religion, poetry, and history. There was no written language. The spoken language was very important. It was through storytellers, rather than books, that people learned about their history and their religion. Poetry and law, too, were passed on to each new generation through the spoken word. At one time there were about two hundred different spoken languages in what is now the United States. Only fifty of these languages are used today.

We often group all the different cultures that lived in America under the name "Native American" or "American Indian." We must not forget, however, that each of these cultures was unique. For example, Native Americans of the Northwest coastal region lived in houses made of giant cedar trees in which six to ten related families lived. American Indians in the Southeast farmed in community fields and kept the food they grew in a community storehouse. This they used in times of emergency. In the Southwest, Native Americans lived in pueblos and valued peace above all other things. American Indians of the Northeast developed snowshoes and canoes for travel in winter and summer. Each of these cultures had something of value to contribute to society. Many of these Native American cultures have been destroyed by the stronger white culture of the United States.

One major force in the disintegration of Indian cultures was the education of Indian children. Native American children were required to attend white schools far from their homes. Life at these schools was very different from life in the Indian villages. The schools would not allow the children to speak their native language. They would not allow Indian food, dress, or celebrations. Often, Indian children were treated as "inferior." In these schools, they learned little about their own

history or culture. They learned only the history of white America. It always showed the white people as "winners" and the Indians as "losers." When these children returned home, they did not fit into village life. They no longer knew their own language or culture. Yet they did not fit into white society either. Schools took away the Native American culture without replacing it with anything else. It is no wonder that many Native American parents did not want their children to go to school!

Asian Americans

Chinese Americans have their roots in one of the world's oldest civilizations, the Chinese empire. It flourished long before European civilizations. In the middle of the nineteenth century, however, living conditions in China were difficult. Farming was hard and local military chiefs kept the farmers poor by collecting high taxes. When America needed manpower to build the first transcontinental railroad, many of the poor Chinese farmers came to this country. They hoped to improve their lot in life by hard work, and they did work hard. Chinese workers laid more miles of track than any other group. Unfortunately, railroad work was dangerous as well as difficult. Over 2,000 Chinese died in accidents.

When the railroad was finished, trouble came to the Chinese. Unemployment was high, and many white men blamed the Chinese for taking their jobs. While there was little truth in the accusation, the Chinese were convenient scapegoats. In one of our country's darkest hours, the Chinese were victims of riots and massacres. On top of this, in 1882 the United States Congress passed a law, known as the Chinese Exclusion Act. This law barred Chinese immigrants from entering the United States. The Chinese Exclusion Act was not changed until 1943, when China became an ally of the United States during World War II.

Today the Chinese are more fully accepted into American society. Their desire to work hard and their love of learning have resulted in success for large numbers of Chinese Americans. A large number of Chinese Americans finish college and enter professions and top level jobs.

Another group of Asian Americans who came to the United States in the early part of this century are the Japanese Americans. At this time Japan was changing from a society based on agriculture to one based on war. In 1895, Japan waged a successful war against China. In 1904, Japan fought another war, this time against Russia, and won again. Many peaceful Japanese, who did not like this warlike atmosphere in Japan, left for the United States.

In this country, many whites were concerned that these Japanese would take away their jobs. They wanted the United States Congress to pass a Japanese Exclusion law. Japan protested against this and warned that it would go to war with the United States if such a law were passed. This threat kept the United States from passing an exclusion act until 1924.

After Japan and the United States went to war (World War II, 1941), the United States Congress passed a very unfair law. This law required that all Japanese Americans be put in "detention" camps. Here large numbers of Japanese were kept like prisoners behind barbed wire fences and guarded by armed soldiers. The soldiers had orders to kill anyone trying to escape. Most of the Japanese Americans placed in the detention camps were born in America. Their parents had come to America because they did not like the warlike atmosphere of Japan. There was certainly no reason to believe that the Japanese Americans would have interfered with the American war effort. Furthermore, the United States was also at war with Germany and Italy, but we did not put German Americans or Italian Americans into detention camps. The law was aimed at the Japanese Americans because they were not white.

Japanese Americans who wanted to fight for America were allowed to do so. They were placed in two segregated Army groups. One of these, the 442nd Regional Combat Team, became the best fighting force in the United States Army and the most decorated unit in United States history. Sixty percent of the soldiers of this great combat team were killed or wounded while fighting in Europe. This was the greatest loss suffered by any unit in the Army.

After World War II ended, it was proven that not one Japanese American served as a spy for Japan. The harsh treatment of the Japanese Americans was completely unjustified! However, the vast majority of Japanese Americans stayed in the United States, even after being treated so harshly, and made significant contributions to American society.

Mexican Americans

After Columbus discovered the New World, other European explorers and adventurers set out for North and South America. The Spanish were among the earliest groups to colonize and settle in what are now our southern states and in Mexico as well as in South America. After many battles with the Indian inhabitants, the Spanish ruled the lands and the people they had conquered. Eventually Spain lost control of the colonies she had established, but her influence on modern day countries such as Mexico remained. After several centuries of living together the Spanish and Indian peoples became one culture. Spanish became the official language, and Catholicism the accepted religion.

Mexicans had often settled in the Southwest before these territories were made part of the United States. Many Mexicans wanted to remain there even after the Mexican-American war.

These people became Mexican Americans and were promised full American citizenship. However, Mexican Americans have had to live with prejudice from Anglo Americans because of their Indian heritage, religion, and culture. They were not allowed to speak Spanish in schools. They had been promised that they could keep the land they had settled before the war. However, this promise was not kept and their land was taken

away from them. Since they didn't speak English, they had difficulty finding work and were offered only low-paying jobs.

The Mexican-American population continued to grow, but the wealthy Anglo-Americans who owned mines, farms, and railroads wanted workers who would work for low wages; they sent men to Mexico to recruit new laborers. Life was hard for Mexican Americans who had to put up with poverty, hard work, and the dislike of their Anglo neighbors.

Mexican Americans had and still have a difficult time escaping a life of poverty. When wages are low everyone in the family has to work, even young children. Because the children had to work, they couldn't attend school. Even if children were able to go to school, they had a rough road. They were not allowed to speak their native language, Spanish, in the classroom, and all the books and teaching were in English, a language they didn't know very well. Some people thought they were stupid for not knowing English and yet nobody gave them special help to learn English.

Since school was so difficult and because the children were needed to work and earn money, many Mexican Americans kept their children out of school. By not having a positive and helpful school experience which teaches the skills we all need to succeed at work and in society, the Mexican Americans were often locked into a cycle of poverty from which they couldn't escape.

Since the 1960's the schools have been making efforts to help Mexican American children learn better and get the education and skills they could not get before. The United States Government has provided money for bilingual education programs -- school programs in Spanish and English. The Government also provided money to train special teachers and to provide special materials, such as school books and films, so that Mexican Americans can have a better education.

Questions

1. Each of the groups covered in the readings came from advanced cultures. How were these cultures lost?

2. Each group received harsh treatment and negative judgments. What judgments did the white majority culture make of people in each group? Review these judgments for each group.

3. How do these judgments keep people from earning a living and from obtaining an education? Review this for each minority group.

4. Do you think people today still have stereotyped opinions about these groups? Did these history readings change your mind about any of these groups of people?

Teacher's Worksheet for Do You Know These People?

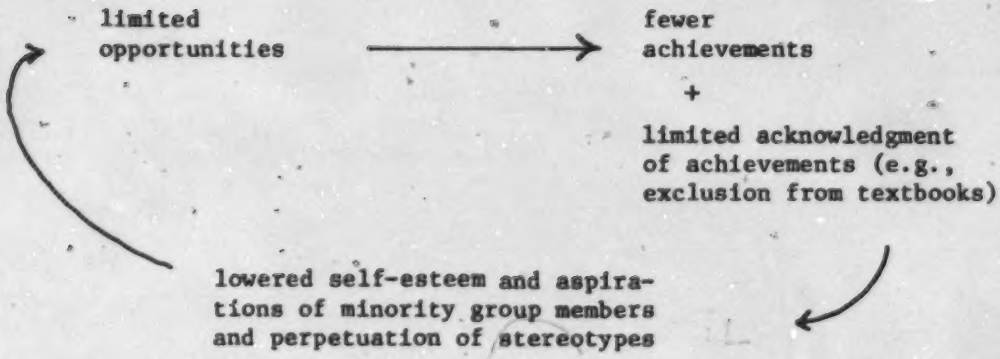
The purpose of this exercise is to make students aware of some of the contributions to our history by members of various minority groups. It should also help students to realize that the contributions of minority group members are not always fairly represented in the history books.

Procedure

1. Have students fill out the "Who Are These People? Black Americans" exercise, leaving blank those answers they do not know.

2. When everyone is finished, go over the correct answers, noticing how many names the students were not able to recognize.

3. Discuss both the causes and the effects of this state of affairs:


limited opportunities
fewer achievements
+
limited acknowledgment of achievements (e.g., exclusion from textbooks)
lowered self-esteem and aspirations of minority group members and perpetuation of stereotypes

4. Divide the class into small groups. Assign each group to a particular minority group. Have students go to their own history books and to the library to find the pertinent facts about prominent people listed. Encourage them to bring in the names and contributions of other minority group members not listed.

5. If desired, have students choose one famous minority group member to investigate further. Written or oral biographical sketches can be prepared and presented to the class.

Who Are These People? Black Americans
(Answers appear in guide only)

How much do you know about the contributions of minority individuals? How much do you know about the contributions of Black Americans? You can test your knowledge in this exercise. Match the person with the contribution that person made to our society. Leave blank those answers which you do not know. How many blank answers are there?

NAME		CONTRIBUTION
1. Fannie Lou Hamer	13	Born in 1917, a primitive painter who painted mostly scenes from Afro-American history.
2. Charles Drew	5	He began the National Negro Business League in 1900. It became an important American political force. His advice was sought by presidents and other important leaders.
3. George Washington Carver	23	Mayor of Los Angeles
4. Mary McLeod Bethune	18	Worked with Thomas Edison and invented the incandescent light bulb.
5. Booker T. Washington	7	An abolitionist and fighter for human rights and world peace; helped Abraham Lincoln to form the 54th and 55th Massachusetts Black Regiments.
6. Ralph Bunche	19	Born in 1872, was a great poet and writer; first book of poetry was published in 1895, called Oak and Ivy.
7. Frederick Douglass	1	Freedom fighter who formed the new Mississippi Democratic Party.
8. Martin Luther King, Jr.	15	Escaped from slavery in 1820; during the Civil War she was a spy for the North, a nurse, and an abolitionist. She made 19 journeys on the "Underground Railroad," helping other Afro-Americans to escape.
9. Marian Anderson	20	A track star who won three gold medals at the Rome Olympics in 1960.
10. Leontyne Price	12	Founded Chicago. His contribution was officially recognized in 1968.
11. Phyllis Wheatley	10	This opera singer made her debut in 1961 and is considered one of the greatest operatic singers in the world.

	NAME		CONTRIBUTION
12.	Jean Baptiste DeSable	21	Former chairperson of the Student Non-violent Coordinating Committee. Militant in his efforts to gain complete liberation and equality for Black people. He was the first to use the phrase "Black Power" widely.
13.	Jacob Lawrence	2	Pioneer in the use of blood plasma. He was in charge of the first Red Cross blood bank begun in 1941.
14.	Langston Hughes	6	United Nations Under Secretary for Special Political Affairs, recipient of Nobel Peace Prize in 1950.
15.	Harriet Tubman	11	Born in Africa and brought here as a slave, her first poem was published when she was 14. She wrote poetry for George Washington.
16.	Rosa Parks	4	Founder of a Florida college for Black women. Became a leading member of President Franklin D. Roosevelt's "Black Cabinet."
17.	Matthew Hensen	3	Attended and taught at Tuskegee Institute. He made dozens of products from sweet potatoes and peanuts.
18.	Lewis H. Latimer	9	One of the greatest women of opera in this country. When she first sought vocal training, she was told: "We don't take colored."
19.	Paul Dunbar	14	A star on the track team and always on the honor roll; became a famous poet and author.
20.	Wilma Rudolph	16	In 1955 she refused to give up her seat on a bus to a white man in Montgomery, Ala. Her actions resulted in a one year boycott of the buses and eventual court action requiring the bus companies to change their rules.
21.	Stokeley Carmichael	8	He was a minister who worked to get civil rights for Afro-Americans. He won the Nobel Peace Prize in 1964 and was assassinated in 1968.
22.	Shirley Chisholm	22	She ran for the office of President of the United States. She is presently a Congresswoman.
23.	Thomas Bradley	17	He was the first man ever to stand on the North Pole on April 6, 1909. He spoke eight languages and traveled widely. He won the Congressional Medal of Honor.
24.	Edward Brooke	24	U.S. Senator from Massachusetts, the first Black U. S. Senator since reconstruction times.

Who Are These People?

Hispanic Americans	Polish Americans
Carlos Finlay	Casimir Pulaski
Julian Nava	Helena Modjeska
Joseph Montoya	Casimir Funk
Rafael Hernandez	Emil Konopinski
J. M. de les Reyes	Leopold Stokowski
Romana Acosta Banvelos	Ralph Modjeski

Italian Americans	Czech Americans
Colonel Francis Vigo	Frederick Novy
Mother Francis Cabrini	Alois Kovarik
Constantino Brumidi	Zdenek Kopal
Arturo Toscanini	George Placzek
Fiorello LaGuardia	Rudolf Friml
Edward Corsi	Anton Cermak

Chinese Americans	Japanese Americans
Ah Louis	Minour Yamasaki
Lyman Jee	Isamy Noguchi
Thomas Hum	S. I. Hayakawa
T. D. Lee	Daniel K. Inouye
C. N. Yang	Masayuki Matsunaga
C. S. Wu	Hideyo Noguchi

CHAPTER 3

MINORITY GROUPS IN EDUCATION AND EMPLOYMENT

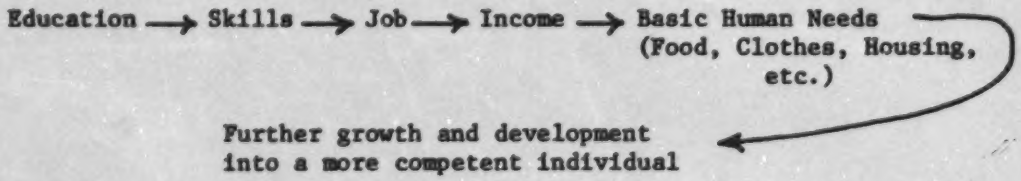
Education, Employment, and Satisfying Basic Human Needs

Although sometimes we complain about having to go to school, think about what would happen if we never had the opportunity to get an education or if our schools were not very good. School is a place where we can learn to develop skills, become more competent, and become prepared for a variety of jobs. School is a place where we also learn about ourselves and the people around us. Think about what would happen if we didn't have a chance to get a good education. How would that affect us?

Without good schools, it would be far more difficult to develop certain skills and competencies. Moreover, these are the skills which are necessary for many responsible jobs. Without a good education, it would be far more difficult for us to have important and interesting occupations. This means that we would have fewer options or choices open to us.

Jobs are also important because they allow us to earn money which we can use for food, housing, clothes, and other human needs. When people have received an unequal education, they have unequal opportunities for good jobs. Poorly trained workers usually end up with jobs which pay very little money. Thus, they may have difficulty taking care of many of their basic human needs and those of their family. Furthermore, they most likely will not be able to afford to get training for a better job or to live in an area with better schools. This means that their children will also get poor training.

As you can see, the quality of our education has a very important impact on our future. It determines the kinds of skills and training we receive and these, in turn, affect the kind of job we can successfully hold. Our job determines the amount of money we earn which affects the kind of housing, food, clothing, and activities we can afford. The degree to which we can take care of these basic human needs affects the satisfaction we feel with life, and the time and energy we have to spend becoming more competent individuals.


Education → Skills → Job → Income → Basic Human Needs (Food, Clothes, Housing, etc.)
Further growth and development into a more competent individual

For a long time Black Americans, Mexican Americans, and other minority groups were not given an opportunity for a good education. Schools were segregated so that members of racial minorities were not allowed to go to the same schools that white children attended. People claimed that there was nothing wrong with Blacks being forced to have "separate" education as long as it was "equal" to the education of whites. But Black schools

had less money. They were more crowded and had fewer teachers, buildings, and books, and less equipment for their students.

In 1954 the Supreme Court of the United States ruled that "separate but equal" schools were not fair. The Court said that schools had to desegregate so that Black and white children would go to classes together and share the same opportunities. Even though this became the law, there are still many cities today where racial minorities are not given as good an education as white children are given. Things are getting better, but they still are not as good as they should be.

Education for non-white Americans has improved

a. Imagine that the circles below represent all the white Americans and non-white Americans in the United States about 100 years ago. The dark portion of the circle shows how many adults in each group were not able to read or write.

1870

80%

Non-whites who could not read or write

12%

Whites who could not read or write

As you can see, many non-white Americans (and fewer whites) were not able to read or write. However, in the circles below we can see that 100 years later (1969) the number of non-white Americans who could not read or write grew much smaller.

1969

7%

Non-whites who could not read or write

0.7%

Whites who could not read or write

b. More and more Black students are completing high school instead of dropping out of school early. This means that they will be better trained to have a job and earn an income. Imagine that each of the circles below represents all of the Black American adults (25-34 years old) alive in the United States during a certain year. The shaded part of the circle shows how many of the Black American adults had completed high school at that time. Notice the way in which the proportion gets bigger and bigger as

we go from the past to the present. Today a much larger proportion of Blacks are completing high school and are better trained with skills for jobs.

1940	1950	1960	1970	1974
11%	20%	33%	56%	67%

(U.S. Department of Commerce, 1974)

Teacher's Worksheet for Facts About People

This exercise provides practice with a set of facts relevant to the basic human needs of various minority groups within our society. The purpose of this exercise is not to teach students a set of facts, but to familiarize them with some of the gaps that exist between various racial groups in our society. The facts presented should also serve as a springboard for discussion of how inappropriate appraisal perpetuates minority group conditions.

It may be profitable to allow time for discussion of some of the more surprising facts. Teachers should feel free to use only those facts which they think will be useful and interesting to their students. The facts are presented in several optional formats. Choose the format that will be most appropriate for your class.

Procedure One: "Predict the Fact" Format

1. Divide the class into two groups or "teams."
2. Present each fact in the left-hand column to the class and ask them the corresponding question in the right-hand column.
3. Each group must form a "huddle" and come up with an answer.
4. The group that comes closest to the correct answer gets a point. In cases where there is more than one part to the question, award one point for each part. If two teams are equally close to the correct answer, award them both a point.

Procedure Two: "True/False" Format

1. Follow Procedure One, but use the True/False presentation of facts (p. 37 of guide). In this case, each group getting the correct answer should be awarded a point.
2. Members of the small groups could take turns answering the questions. Points would still be awarded to the team, but coming up with the answers would be an individual effort rather than a team effort.
3. Students could fill out the True/False questionnaire on their own. This could be followed by a class discussion of the correct answer.

Questions

1. What can we say in general about the education, employment, and living conditions of minority group members compared with white Americans?

   (They are much lower.)

2. Do you think these conditions are the result of person appraisal or task appraisal?

   (Person appraisal.)

3. How do you think these conditions affect the way minority group members live?

   (They can't always meet their basic human needs, like getting enough food or having a warm house.)

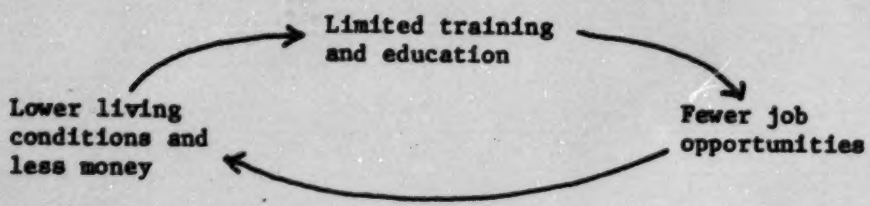
4. How do you think these conditions affect the way minority group members feel?

   (It must make them feel like they're not as good as other people, since they can't get good jobs or education or housing.)

5. One way to get a better job and make more money is to get a better education. Why do you think more minority group members do not go to college?

   (It is harder for them to get accepted at a college. It is harder for them to get a good job even with a college degree. Their families often do not have enough money to send them to college.)

6. It seems like minority group members are caught in a "Circle of Poverty."



What are some of the ways you can think of to break up this circle?

Teacher's Worksheet for Facts About People:

Predict the Fact Format

Education

1. Approximately the same percentage of young white adults (age 20-24) who are male or female complete four years of high school. (86%, 85%)	What percentage of young Black adults (age 20-24) complete four years of high school who are male or female? (74%, 68%) (U.S. Bureau of the Census, 1970)
2. 25% of all college-aged whites (age 18-24) are enrolled in college.	What percentage of college-aged Blacks are enrolled in college? (18%) (U.S. Bureau of the Census, 1974)
3. Approximately 11% of white students (age 14-24) drop out of high school. 11% of men and 11% of women drop out.	What percentage of Black students drop out of high school? (17%) What percentage of males and what percentage of females drop out? (16% of men, 18% of women) (U.S. Bureau of the Census, 1974)
4. The percentage of the entire American adult population (age 25 and over) that has completed some college is 21%, that has completed four or more years of college is 11%.	What proportion of adult Mexican Americans has completed some college? (14%) Has completed four or more years of college? (6%) What proportion of adult Indians has completed some college? (7%) (U.S. Bureau of the Census, 1970)
5. The percentage of the entire American adult population (age 25 and over) that has graduated from high school is 62.5%. For whites this percentage is 64.6%	What percentage of adult Native Americans has completed high school? (33%) What percentage of adult Mexican Americans has completed high school? (31%) Of Spanish? (38%) Of Puerto Ricans? (29%) Of Blacks (43%) (U.S. Bureau of the Census, 1975)
6. The median years of schooling completed by all Americans is 12.1 years.	What is the median years of schooling completed by Native Americans? (9.8 years) (U.S. Bureau of the Census, 1970)
7. The percentage of the entire adult American population (age 25 and over) that has completed less than five years of schooling for all races is 4.2%. For whites it is 3.3%.	What percentage of adult minority people have less than five years of schooling? (Spanish, 18.5%), (Mexicans, 24.6%), (Puerto Ricans, 17.4%), (Blacks, 12.3%) (U.S. Bureau of the Census, 1975)

Employment

1.	For every dollar that a white man earns, how much does a Black man earn? (68¢) (U.S. Bureau of the Census, 1975)
2. The median family income for a white family is $12,541.	What is the median family income for a Black family? ($8,500) (U.S. Bureau of the Census, 1975)
3. 47% of white males earn over $10,000. 10.4% of white females earn over $10,000.	How many Black males earn over $10,000? (25%) How many Black females earn over $10,000? (7.8%) (U.S. Bureau of the Census, 1975)
4. 11% of all American families have an income below poverty level. 8.3% of white families have an income below poverty level.	What percentage of minority families have an income below poverty level? (All minorities, 28%), (Blacks, 30%), (Spanish and Mexican Americans, 25%) (U.S. Bureau of the Census, 1975)
5. 8.5% of the entire American work force was unemployed in 1975. 8% of white males and 9.3% of white females were unemployed.	What percentage of Black males are unemployed? (13.7%) What percentage of Black females are unemployed? (14%) (U.S. Bureau of the Census, 1975)
6. The unemployment rate of white youths (age 16–19) is 18%.	What is the unemployment rate of minority youths (age 16-19) (37%) (U.S. Department of Labor)
7. The proportion of whites who hold white collar jobs is 51.7%, who hold managerial and administrative jobs is 11.2%.	Jobs are broadly classified into white collar and blue collar jobs. What proportion of white collar jobs do Blacks hold? (34.2%) What proportion of Blacks hold managerial and administrative positions? (4.4%) (U.S. Bureau of Labor Statistics, 1975)
8. The proportion of whites who hold blue collar jobs is 32.4%, who do service work (housework) is 12.3%.	What proportion of Blacks hold blue collar jobs? (37.4%) Do service or household work? (26%) (U.S. Bureau of Labor Statistics, 1975)

Living Conditions

1. 67% of all white Americans own their own homes.	What percentage of minority people owned their own homes? (44%) (U.S. Bureau of the Census, 1974)

2. 32.6% of white families live in rented dwellings.	What percentage of minority groups live in rented dwellings? (56%) (U.S. Bureau of the Census, 1974)
3. 50% of all white households own their own cars.	What percentage of Black households own their own cars? (39%) What percentage of Spanish-American households own their own cars? (44%) (U.S. Bureau of the Census, 1974)
4. 64% of all white households own a color TV.	What percent of Black households own a color TV? (38%) What percent of Spanish-American households own a color TV? (48%) (U.S. Bureau of the Census, 1974)
5. 20% of white families have central air conditioning in their homes.	What percentage of Black families have central air conditioning in their homes? (8.5%) What percentage of Spanish-American families have central air conditioning? (11.8%) (U.S. Bureau of the Census, 1974)
6. 75% of all white families own their own washing machines.	What proportion of Black families own their own washing machines? (51%) What proportion of Spanish-American families own their own washing machines? (58%) (U.S. Bureau of the Census, 1974)
7. Less than 1% of the dwellings of white families lack some or all plumbing.	What percentage of dwellings of Black families lack some or all plumbing? (Approximately 10%) (U.S. Bureau of the Census, 1974)

Teacher's Worksheet for Facts About People: True/False Format

(Answers appear in guide only)

How much do you know about the income and education of minority people? You can test your knowledge in this exercise. The statements below describe facts about the income and education of minority groups. Read each statement carefully. If you think a statement is true, write a "T" next to it. If it is false, write an "F" next to it.

T 1. More Black students drop out of high schools than do white students. (17%, 11%, ages 19-24)

T 2. About half as many Black adults (age 25 and over) have completed four or more years of college in comparison to white adults. (6%, 11%)

F 3. About half as many Black adults (age 25 and over) have graduated from high school in comparison to white adults. (43%, 64.6%)

F 4. One-third of Black adults and one-third of Mexican-American adults have completed less than five years of schooling. (12.3%, 24.6%)

F 5. For every dollar that a white person earns, a Black person earns fifty cents. (68¢)

F 6. Five percent of Black males and three percent of Black females earn $10,000 or more. (25%, 7.8%)

T 7. Little over one-quarter of minority families have incomes that are below poverty level (28% for all minorities, 30% for Blacks, 25% for Spanish and Mexican Americans)

T 8. The unemployment of Black youths (ages 16-19) is over twice as much as it is for white youths. (37%, 18%)

T 9. About one-third of Black Americans hold white collar jobs. (34.2%)

T 10. About twice as many Blacks hold service jobs (do household work) as do whites. (26%, 12.3%)

T 11. Sixty-seven percent of all white families own their own homes.

T 12. Forty-four percent of all minorities own their own homes.

T 13. Over half of all minority groups live in rented dwellings. (56%)

T 14. About twice as many white households own a color TV as do Black households. (64%, 38%)

T 15. About ten times as many Black families as white families live in dwellings that lack some or all plumbing. (About 10%, less than 1%)

F 16. The income of Black families is one half as much as that of white families. (It is about two-thirds as much, $8,500 $12,541)

T 17. Sixty-five percent of adult whites (age 25 and over) have graduated from high school.

F 18. Fifty percent of minority adults (age 25 and over) have graduated from high school. (33% for Native Americans, 31% for Mexican Americans, 38% for Spanish Americans, 29% for Puerto Ricans, 43% for Blacks)

F 19. The median years of schooling completed by all Americans is fourteen years. (12.1)

F 20. The median years of schooling completed by Native Americans is twelve years. (9.8)

T 21. Eleven percent of whites hold managerial and administrative jobs.

F 22. Ten percent of Blacks hold managerial and administrative jobs. (4.4%)

CHAPTER 4

PEOPLE EXPERIENCE APPRAISAL

The following reading selections describe true life experiences with appraisal. Notice the kind of judgments that are made in each selection. Think about how these appraisals affect the people involved. How do you think you would react if something like this happened to you? How do you think you would feel?

Jesse Owens*

Mervyn Kaufman

Jesse Owens. . .went off to college in Columbus, Ohio. He worked hard, studied until late at night, and trained with the track team every day.

The team had only a few Negroes. They lived in the same house and ate all their meals together. Whenever there was a track meet at another school, they traveled in the same car.

One morning Jesse and three black teammates were on their way to a meet in Indiana. They had been driving since dawn. The white members of the team rode in cars ahead of them.

About nine o'clock Coach Snyder decided to have breakfast. He stopped at a roadside diner. The others parked behind him.

Snyder and the white boys went inside. Jesse and his black teammates stayed in their car. They could see Snyder talking to a woman behind the counter. She was shaking her head, no. They knew that meant Negroes could not eat at this diner.

A few minutes later, two of the boys came outside with plates of fried eggs and stacks of sliced bread. The food was passed to the black athletes. They had just started eating when they heard a loud, angry voice outside the car.

"So this is why you wanted extra food," a man snarled. He was a big fellow with a white apron tied around him. The boys guessed that he owned the diner.

"You got paid, didn't you, mister?" one of them said.

"I don't want money to feed any niggers," the man shouted. Then he reached through one of the car windows and began grabbing the plates of food. Silverware went flying, and the fried eggs spilled on the floor.

He carried his plates back to the diner. The hungry athletes had to eat what food was left, from the floor.

---

*From Jesse Owens by Mervyn Kaufman, illustrated by Larry Johnson. Copyright © 1973 by Mervyn Kaufman. Used with the permission of the Thomas Y. Crowell Company.

That afternoon Jesse ran as hard and as fast as he ever had. He had to win that day, and he did. But winning didn't make him feel any better. He was still burning with rage inside.

Jesse Owens was born in northern Alabama in 1913. He won four gold medals in the 1936 Olympic Games in Berlin, Germany. He has remained in the public eye in various capacities since that time, and he is an outspoken critic of "pro-Negro, anti-white" discrimination.

Questions (No Student Text)

1. On what basis was Jesse Owens being appraised?

   (On the basis of race--a person appraisal.)

2. What happened to Jesse because of this appraisal?

   (He wasn't allowed into the diner to eat with his teammates.)

3. What happened when the teammates brought the food out to the car?

   (The owner of the diner tried to grab the food back from the Black athlete.)

4. What basic human needs were not met because of this appraisal?

   (The need for food and the need to feel good about yourself as a person.)

5. How do you think Jesse Owens was able to go on and be a winner after being treated so unfairly?

   (Jesse Owens was a man of unusual strength and pride. Many other individuals would not have been able to go on after an experience like this.)

6. Change the person appraisals to task appraisals. How does this change the situation?

Black America*

Scott Nearing

A Negro woman, graduate of a Southern College, applied for a job in a Chicago department store. She was very fair, and as she did not state that she was a Negro, the employment department never suspected it. Within two months this woman had the best sales record of any one in the department. At the end of four years, she stood out as one of the most efficient saleswomen in the entire store.

One morning she was called into the manager's office at three minutes of nine. At two minutes after nine she was leaving the store--dismissed. The management had discovered that the woman was of Negro extraction.

Questions (No Student Text)

1. In this selection, two appraisals are made at different times. What are they?

   a. The woman was first appraised positively and appropriately because she did her job well (a task appraisal).

   b. Later, she was appraised negatively and inappropriately because of her race (a person appraisal).

2. What basic human needs may have been denied to this woman because of this second appraisal?

   (The basic physical needs, because she no longer had a job to support herself; and the need to feel good about herself.)

3. Change the person appraisals to task appraisals. How does this change the situation?

*From Scott Nearing, Black America. New York: Vanguard Press, 1929.

I Did Not Really Understand What It Meant to Be a Negro*

Daisy Lee Bates

I was born Daisy Lee Gatson in the little sawmill town of Huttig, in southern Arkansas. . . . As I grew up in this town, I knew I was a Negro, but I did not really understand what that meant until I was seven years old. My parents, as do most Negro parents, protected me as long as possible from the inevitable insult and humiliation that is, in the South, part of being "colored". . . .

One afternoon, shortly after my seventh birthday, my mother called me in from play.

"I'm not feeling well," she said. "You'll have to go to the market to get the meat for dinner."

I was thrilled with such an important errand. I put on one of my prettiest dresses and my mother brushed my hair. She gave me a dollar and instructions to get a pound of center-cut pork chops. I skipped happily all the way to the market.

When I entered the market, there were several white adults waiting to be served. When the butcher had finished with them, I gave him my order. More white adults entered. The butcher turned from me and took their orders. I was a little annoyed but felt since they were grownups it was all right. While he was waiting on the adults, a little white girl came in and we talked while we waited.

The butcher finished with the adults, looked down at us and asked, "What do you want, little girl?" I smiled and said, "I told you before, a pound of center-cut pork chops." He snarled, "I'm not talking to you," and again asked the white girl what she wanted. She also wanted a pound of center-cut pork chops.

"Please may I have my meat?" I said, as the little girl left. The butcher took my dollar from the counter, reached into the showcase, got a handful of fat chops and wrapped them up. Thrusting the package at me, he said, "Niggers have to wait 'til I wait on the white people. Now take your meat and get out of here!" I ran all the way home crying.

When I reached the house, my mother asked what had happened. I started pulling her toward the door, telling her what the butcher had said. I opened the meat and showed it to her. "It's fat, Mother. Let's take it back."

"Oh, Lord, I knew I shouldn't have sent her. Stop crying now, the meat isn't so bad."

"But it is. Why can't we take it back?"

"Go on out on the porch and wait for Daddy." As she turned from me, her eyes were filling with tears.

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*From Daisy Lee Bates, The Long Shadow of Little Rock: A Memoir. Copyright © 1962 Daisy Lee Bates. Reprinted by permission of the David McKay Company, Inc.

When I saw Daddy approaching, I ran to him, crying. He lifted me in his arms and smiled. "Now, what's wrong?" When I told him, his smile faded.

"And if we don't hurry, the market will be closed," I finished.

"We'll talk about it after dinner, sweetheart." I could feel his muscles tighten as he carried me into the house.

Dinner was distressingly silent. Afterwards my parents went into the bedroom and talked. My mother came out and told me my father wanted to see me. I ran into the bedroom. Daddy sat there, looking at me for a long time. Several times he tried to speak, but the words just wouldn't come. I stood there, looking at him and wondering why he was acting so strangely. Finally he stood up and the words began tumbling from him. Much of what he said I did not understand. To my seven-year-old mind he explained as best he could that a Negro had no rights that a white man respected.

He dropped to his knees in front of me, placed his hands on my shoulders, and began shaking me and shouting.

"Can't you understand what I've been saying?" he demanded. There's nothing I can do! If I went down to the market I would only cause trouble for my family."

Daisy Lee Bates grew up in Little Rock, Arkansas. She married Christopher Bates in 1941, and together they founded and edited a weekly newspaper called the Arkansas State Press. She has served as the president of the Arkansas Branch of the NAACP. Her civil rights activities during the struggle for school integration in 1957 resulted in the loss of her newspaper. In 1962 she wrote her autobiography, which is called The Long Shadow of Little Rock.

Questions (No Student Text)

1. What does Daisy mean by saying: "I did not really understand what it meant to be a Negro"?

   (She didn't realize that she would be treated differently from other white people because of the color of her skin.)

2. Daisy reacted the way many people would when she realized that the butcher had given her fatty pork chops. Why wasn't she allowed to return them for some better ones?

   (Because her parents knew that they were powerless to change things.)

3. How do you think this affected their feelings of self-esteem?

   (It must have made them feel very bad about themselves.)

4. Change the person appraisals to task appraisals. How does this change the situation?

Somos Chicanos: Strangers in Our Own Land*

David F. Gomez

At the age of six I entered Seventy-fifth Street School...which was located down the street we lived on. The school was mostly white, at least 85% or more. The rest of us were either Mexican, black, or Oriental, but mostly Mexican.... In the classroom my most vivid memories are those of Dick, Jane, and Spot in the first- and second-grade readers. Dick and Jane, of course, were white children and even their dog Spot looked white and clean. Everything that was of value or importance in school was white and clean.... The white children called us "dirty Mexicans" (that's why our skin was brown) or cowards who ran from fights (like our ancestors at the Alamo). My predominant impression, therefore, was that Mexicans had no legitimate place in the white world. If we Mexicans wanted to survive at all, we would have to become white. And I wanted to be white.

My mother came to visit me only once in school. It was during my year in the third grade. Mamá said that after school let out she would take me shopping with her. I expected to find her waiting in the car out front as she usually did when she picked me up, but instead she parked the car and came into the building to get me.... It was 2:00 p.m. and the last bell had rung. Most of the other children were putting away their books and papers, getting their coats and sweaters from the classroom, or huddling around the teacher's desk. Everyone seemed to be talking very loud or laughing.... My mother entered the classroom through the front door, and when she saw me she called out: "Davíd, apúrate, te 'stoy esperando!" I froze with embarrassment and shame, feeling that everyone in the room was staring at us. And I didn't want the other children to think of me as different or foreign. I ran up to my mother and pleaded, "Mother, speak English please!" She never mentioned the incident, but I know I must have disappointed her....

Gradually I became aware of feeling that what my family had to offer--language, customs, food, ways of looking at the world, vacations in Baja, California--was not very good in comparison with the other world in which I lived. This was the world of little Richard Yates, Donald Cook, Patricia Allen, and the other white kids who went to Seventy-fifth Street School with me. I went out of my way as much as possible to get into their world.

My early childhood playmates, other than my own relatives, were white children, and I preferred their companionship to that of my own people. There was one little boy...who was in the third grade with me. I wanted him to be my friend because he seemed to embody all that I admired and believed was best. He had blond hair, bright blue eyes, and rosy cheeks. In fact, he looked a lot like Dick, the little "gringo" hero in our first- and second-grade readers. And I was determined to make friends with him. On the playground during recess, I went up to him and offered him the supreme sacrifice I was capable of offering, my leather pouch, a valuable little pouch made of soft leather which I had saved box tops for months to finally get. You could wear the pouch

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*From David F. Gomez, Somos Chicanos: Strangers in Our Own Land. Copyright © 1973 by David F. Gomez. Reprinted by permission of Beacon Press.

on your belt and carry a lot of marbles or candy in it. "Here," I said to the little blonde boy, holding up the pouch so he could take it, "do you want it?" "Yeah...don't you need it?" He seemed more puzzled than gratified by my generosity. I told him I didn't need it anymore and he could have it. So he took my pouch--but not my friendship--and went off to play in another corner of the playground with his own friends.

Questions (No Student Text)

1. What are some of the appraisals David Gomez remembers from his childhood?

   (Being called a "dirty Mexican" because of his skin color; being called a "coward" because his ancestors fought on the "wrong side" at the Alamo.)

2. Why does David remember "Dick, Jane, and Spot" from his first and second grade reading books so vividly?

   (Because they were white, and it seemed to him that everything important at school was white.)

3. How did these things affect David's feelings of self-esteem?

   (He felt that he and other Mexicans "had no place in the white world" and in order to be a worthwhile person, he would have to "become white.")

4. Why was David so embarrassed when his mother spoke to him in Spanish?

   (Because he didn't want the other children to think of him as "different or foreign.")

5. Why did David give his most prized possession, his leather pouch, to the little boy with blond hair and blue eyes?

   (He was trying to "buy" the friendship of the little boy and to gain acceptance into the "white world.")

6. Change the person appraisals to task appraisals. How does this change the situation?

Maria Tallchief

Joy Livingston

When I was four years old, I began taking dancing lessons. I've always loved music and dance. In fact, as a young girl I had trouble deciding whether to make a profession of dance or music. I chose dance.

At the age of eight, my family and I moved to Beverly Hills, California. At first the kids at school teased me because of my name, Betty Marie Tallchief. They didn't know any Indian names, so Tallchief seemed really strange to them, although it seemed quite normal to me. They laughed and shouted war whoops and said things like, "How, squaw. Kill any buffalo lately?" After a while, though, they stopped teasing me and I felt accepted as part of the crowd.

Actually, I always spent much of my time alone, practicing my music and ballet lessons. I loved them both so much. I used to practice whenever I had a chance -- before going to school and then as soon as I got home in the afternoon. Every morning, as soon as I got up, I'd do my exercises. I wanted to be a great ballerina and I knew I could be one if I continued to practice hard.

Finally my ballet teacher, Mr. Belcher, let me dance in a school program. I was told I had to dance an Indian number, since I was an Indian, I guess. Of course, the dance wasn't an Indian dance at all, but everyone in the audience said, "How fine, how interesting to see an Indian dance."

I continued to practice my ballet. I knew I was a good dancer and I knew they would have to recognize me eventually. They kept sticking me in Indian dances but I wanted them to see me not only as an Indian dancer but also as a ballet dancer. Each time I performed, more and more people saw that I could dance beautifully. They began to praise my ballet skills and newspaper critics said I would become a great name in ballet. I began to dance on stage, as part of a ballet company. Soon I got small solo parts and people began to notice me. I received better and better parts.

Everything would have been perfect, except that some of the other dancers resented me because I came from a family that had lots of money and they didn't. I tried explaining that I had no control over that. I wanted them to like me because of who I was, not because of what my family was or wasn't. But they didn't seem to want to listen. So I spent my time concentrating on my ballet. It was hard for me, but I didn't leave because I wanted to dance. Dancing is all that matters for me.

Finally I got my big chance. A famous ballet company, the Ballet Russe, hired me as a dancer. I could now tour the world with them. When the ballet company made me a permanent member, the director asked me to change my name from Betty Marie Tallchief to a Russian name. Most of the other dancers had changed their names since it was a Russian Ballet

Company. I agreed to use the first name Maria but I said, "I will not change my last name. I will be known as Maria Tallchief."

And so I danced, and I danced well. And the newspapers began to write about me more and more often. I felt good getting so much attention. I liked being a star. But I started to notice something strange. The newspapers didn't just write about how skilled a dancer I was. They kept referring to me as the "beautiful dancing Indian princess." And then things got worse. The newspapers started begging me for stories about my life on a reservation and how I lived as an Indian. They wanted to glamorize me as an Indian. They were trying to make me famous as an Indian! But how could I tell such stories? They simply were not true. I grew up in Beverly Hills, California, not on an Indian reservation. Besides, I should be making news because of my dancing, not because of my heritage. I refused to go along with this kind of thing.

I am a dancer, and a very good dancer. I'm also proud of my Indian heritage. But my dancing and my heritage are separate parts of me. As a dancer, I don't want to gain attention and praise because I am an Indian. I want to gain it from my ability to dance.

Maria Tallchief was born in Fairfax, Oklahoma, in 1925. Her father was an Osage Indian. Her mother was of Scottish, Irish, and Dutch ancestry. She became one of the greatest American ballerinas ever.

Questions (No Student Text)

1. Why didn't Maria like being called a "beautiful dancing princess"? What kind of an appraisal was this?

   (It was a person appraisal, based on her Indian heritage rather than on her skills. Besides, it just wasn't true that she had been an "Indian Princess".)

2. Why wouldn't Maria change her last name to a Russian name?

   (Because she was proud of her Indian heritage.)

3. Change the person appraisals to task appraisals. How does this change the situation?

CHAPTER 5

SOCIAL AND LEGAL CHANGES

Teacher's Worksheet for Outline of Social and Legal Changes

This outline is designed to help students become aware of the individual and group efforts to bring about legal change and of the actual changes in legislation. Students should become aware that the laws increasingly outlawed practices that maintained category membership of minorities. A good example is the 1954 Supreme Court decision of Brown versus the Board of Education. The Court ruled against the concept of "separate but equal" education.

The outline can serve as a starting point for several activities:

1. Ask students to research a particular piece of legislation and present it to the class. The class can be divided into several groups. Each group can cover a different piece of legislation and present its findings to the class.

2. Ask students to role play a particular Court case, such as Brown versus the Board of Education.

3. Students can research the contributions of major organizations, such as the NAACP, that effected changes in legislation. Again, the class can be divided into several groups. Each group can be asked to cover a different organization and to report its findings to the class.

4. Students can research the contributions of individual leaders. The class can be constituted into several groups, with each group covering and reporting on a different leader. Or, the class may decide to have a "Major Contributor's Day," such as "Martin Luther King Day." The contributions of this individual can be reported on, discussed, role played; visual materials can be brought to class; a display can be prepared, etc. The readings in this chapter include a biography which can be used for some of these activities.

5. Have a "freedom" day. Students can research and report on how the lives of ordinary people changed because of legislation. Or have students role play situations in which their lives improved because of legislation. A display can be prepared.

6. If desired, additional time can be taken in the course for a "film festival." There are many good educational films available on the lives of minority groups and on legislative changes. This visual exposure should enrich the student's understanding and appreciation of minority status.

Whatever activity is chosen, special attention should be paid to appraisal. Students should be asked to identify the appraisal and be encouraged to practice improved task appraisals. Although a variety of subject areas are covered in this course, the focus of the course is appraisal. Special care needs to be taken so that this emphasis does not become lost.

Outline of Social and Legal Changes

The incidents in "People Experience Appraisal" are not unique or isolated. Every person who belongs to a minority group faces negative person appraisal at one time or another. Over time, the effects of this appraisal are tremendous. People are made to feel less than human. They may come to accept unequal treatment and even abuse.

However, this kind of treatment also has made minority people angry. Leaders have organized their people to work for equality. The efforts of these groups have led to legislation for equality.

Black Americans have been fighting for justice since they came to the United States. In 1905, W. E. B. DuBois and other leaders met in Niagara Falls, Canada. There they began the "Niagara Movement" which demanded: "We will not be satisfied with less than our full manhood rights." In 1909, the NAACP (National Association for the Advancement of Colored People) was formed. The NAACP has brought many important cases to the Supreme Court. Their efforts have been crucial to legal change.

After many Blacks threatened to "March on Washington," President Roosevelt met with Black leader A. Philip Randolph. Randolph told Roosevelt about the problems his people faced in getting good jobs. The President set up a committee on fair employment practice (FEPC). The committee worked to investigate problems and to recommend solutions.

The problems were not easily solved, however. Blacks in the 1960's faced many of the same problems their parents and grandparents had experienced.

1963 was an important year for civil rights. During that year many Blacks demonstrated for equality in jobs, education, housing, and the use of public facilities. Martin Luther King and his group, the Southern Christian Leadership Conference, boycotted buses and conducted "sit ins" for an end to segregation. During the summer of 1963 there were 841 demonstrations in 196 cities in 35 states and the District of Columbia. The Justice Department estimated that 319 communities in 11 states became more fair in their treatment of Blacks as a result of the demonstrations.

Mexican Americans began to work for their equality most actively in the beginning of the 1960's. In 1962 Cesar Chavez began to organize the United Farm Workers Union. This union works for improved wages and working conditions for farm workers. In 1962 there were less than 300 members in the United Farm Workers. During the union's big grape strike (from 1965 to 1970) 20,000 migrant workers participated in the strike.

Reiss Dijerina is another important Mexican American leader. He has established an organization called the Alianza (meaning Alliance).

The Alianza works to get back land that was taken from the Mexican Americans by the U.S. Government. Although a treaty had promised the Mexicans that they could keep their land, the promise was broken. Reiss Dijerina is fighting to make that promise good again.

Native Americans have also created several organizations to work for social and legal changes. The National Indian Education Conference works to keep the education of American Indian children in the hands of Indians. The National Indian Youth Council works to show young Native Americans the importance of education.

The efforts of these people have resulted in many legal changes aimed at creating equality for people of all racial and ethnic groups. Throughout our history laws have been passed to increase the equality of all people. In 1865, the 13th Amendment was ratified. This amendment prohibits slavery. In 1868, the 14th Amendment was ratified. It gives everyone equal protection under the law. In 1870, the 15th Amendment was ratified. This amendment specifies that states cannot deny a man the right to vote because of race, color, or previous condition of servitude. These amendments were passed at the end of the Civil War, during the beginning of a period known as the "Reconstruction."

During Reconstruction several further laws were passed to insure equality. There were laws to insure rights to property, voting, and equal access to public accommodations, facilities, and transportation. However, in 1883, several of these Civil Rights Acts were struck down in the Supreme Court. The Court ruled that the federal government could not interfere in private concerns. Therefore, there could be no federal civil rights laws.

In 1896, the Supreme Court upheld the policy of segregating Blacks and whites as long as facilities were of "equal quality." This "separate but equal" doctrine held until 1954. In 1954, the Court ruled that the "separate but equal" doctrine was unconstitutional. It ordered an end to school desegregation, "with all deliberate speed."

In 1957, Congress finally awakened from its long sleep and passed the 1957 Civil Rights Act. This Act:

a. outlawed the intimidation of voters.

b. gave the Attorney General the power to act against intimidation.

c. created the Civil Rights Commission.

d. created a position of Assistant Attorney General to head the new Civil Rights Division of the Justice Department.

Two more Civil Rights Acts (1960 and 1964) included provisions to combat discrimination in voting, public accommodations, government facilities, public education, and employment. Title VI of the 1964 Civil Rights Act prohibited discrimination on the basis of race, color, or national origin in any program or activity receiving federal money (for example, public schools). Title VII of the same Act prohibited discrimination in employment and created the Equal Employment Opportunity Commission (EEOC) to administer the law.

The Civil Rights Act of 1968 outlawed discrimination in housing. The Equal Employment Act of 1972 further expanded the Civil Rights Act of 1964 by giving EEOC further powers.

Since 1957, then, the federal government has passed several laws to ensure equality for all racial and ethnic groups. However, these laws must be enforced before they can actually create changes. It is up to individual people to make sure that these laws are being upheld in their own communities.

Leader for Social Change

The following reading is about a leader in the struggle for social and legal changes: Martin Luther King, Jr. As you read this selection, think about these questions:

1. What appraisals did King receive as he was growing up? What task and person appraisals were being made?

2. Consider how he was able to meet the basic human needs for physical survival, self-esteem, and development of skills.

3. Why do you think King was able to become a leader when so much was working against him?

Martin Luther King, Jr.:

Man of Peace*

Lillie Patterson

There was one hurt, though, that he could not easily forget. The two sons of the white neighborhood grocer remained his playmates until all three boys went to school. The grocer's boys went to one school, Martin to another.

One day when Martin ran over to play, the boys' mother met him at the door. "The boys can't come out to play today," she told him.

"Well, can they play tomorrow?"

"Run along home now, Martin."

The boys did not come out to play the next day, or the next. Finally, their mother tried to tell Martin why. "You see, you are colored and they are white."

Martin ran to his own mother for a better answer. "Why?"

It was then that Martin found out about the "wall." Alberta Williams King took her son on her lap. She wiped the tears from his eyes that had an Oriental slant. Slowly, patiently, she told him the story of slavery in America. She told of the days when proud black men were captured in Africa, brought to America, and sold as slaves. These slaves were often sold from owner to owner and looked upon as property, not as persons. Millions of slaves were sold in the South to work the large farms in that region.

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*From Martin Luther King, Jr.: Man of Peace, by Lillie Patterson. Copyright © 1969 by Lillie Patterson. Reprinted with permission of Garrard Publishing Co., Champaign, Illinois.

"Slaves had no rights of any kind," Martin's mother went on. She explained that even though American Negroes had been free for nearly 100 years, they had never gained full equality. For the most part, white and black people continued to live separate lives, especially in southern states.

"But you are as good as anyone," Alberta King told her small son. "Remember this."

Martin remembered. As he grew older, he knew that an invisible wall seemed to separate the two races. The older a person grew, the higher the wall seemed to rise. Over and over again Martin read the signs that reminded him of this wall. For Whites Only. Colored Entrance. The words Colored and White separated drinking fountains, rest rooms, doorways, playgrounds, schools -- the wall stretched endlessly. He learned another name for this separating wall -- segregation.

In spite of this wall, Martin's life was happy. The nearby vacant lot was a perfect place for playing both baseball and football. The boys set up a homemade basketball court in the Kings' backyard. When they were not playing ball, they skated, shot marbles, flew kites, rode bicycles, and invented dozens of games.

Dr. King was happy, but his dream was not forgotten. The wall of segregation in Montgomery was strong and rigid.

One of the biggest problems was the city bus line. It had the segregated seating pattern, with something extra. The first four front seats were "reserved" for whites. Negroes were never to use them. Anyone who protested was threatened, beaten, or jailed. Yet 70 per cent of the bus riders were Negroes.

Suddenly this all changed on Thursday, December 1, 1955. Mrs. Rosa Parks, a sweet-faced seamstress, boarded a downtown bus. She was tired from sewing all day in a department store. Mrs. Parks took a seat behind the "reserved" section.

The bus rolled along. More white passengers got on. The driver ordered Negroes sitting near the front of the bus to stand. Rosa Parks sat. "I am tired," she told herself. "I can take it no longer." The driver called a policeman. Mrs. Parks was arrested and taken to jail.

News of the arrest crackled over the telephone wires like a forest brush fire. "We are all tired," Negroes told one another. An idea formed and spread from phone to phone. "Boycott the buses!"

The next four days brought an exciting drama.

Friday. Civic leaders met in Dr. King's church to plan a one-day bus boycott.

Saturday. Dr. King and his church secretary worked all morning preparing leaflets. An army of women and students took these 7,000 leaflets

to the Negro families in Montgomery. "Don't ride the bus to work, to town, to school, or any place Monday, December 5." The leaflets also invited everyone to a mass meeting the following Monday night.

Sunday. Dr. King and most of the other Negro ministers preached the message from their pulpits.

Monday morning. Dr. King and Coretta were awake by 5:30. They watched a bus pause at the bus stop a few feet from their house. "Martin, oh Martin, look!" Coretta exclaimed. She pointed to the bus. "Darling, it's empty!" So was the next bus, and the next.

Dr. King jumped into his car and drove around the city. Most of the buses were empty. He saw Negroes walking, walking, walking. "A miracle has happened," he said.

Monday afternoon. Negro ministers and other civic leaders formed a group to direct the movement. One white minister, the Reverend Robert Graetz, joined them. The Reverend Ralph Abernathy, Dr. King's best friend, suggested a name for the group: The Montgomery Improvement Association, or MIA. Dr. King was elected president.

Monday night. Dr. King gave the main speech at the mass meeting. The church was packed. More than three thousand people stood outside to listen.

"There comes a time when people get tired," Dr. King preached. "Tired, I say. Tired!" The young minister threw out a call for action but gave rules on how to act. "Love must be our regulating ideal."

Dr. King's voice swelled like a mighty organ, calling forth a chorus of courage and compassion. "If you will protest courageously, and yet with dignity and Christian love, when the history books are written in future generations, the historians will have to pause and say, 'There lived a great people — a black people -- who injected new meaning and dignity into the veins of civilization.' This is our challenge and our overwhelming responsibility."

Listeners roared their approval. "Continue the boycott! Keep on walking!"

And they did. "That night was Montgomery's moment in history," Dr. King wrote. It was his moment in history too.

"Walk straight! Walk the streets of Montgomery until the walls of segregation are battered by the forces of justice." Dr. King preached courage to Montgomery's 50,000 Negores. The bus boycott became a walking, singing, praying crusade.

The boycotters walked through the cold of winter, the rains of spring, and the blistering heat of summer. Volunteers formed a car pool of more than 300 cars. Each Negro church bought a station wagon.

Dr. King patterned the crusade after Gandhi's nonviolent movement in India. "I used the teachings of Jesus to give spirit to the movement,"

he said. "I used the methods learned from Gandhi and Thoreau." Like Gandhi he freed himself from fear, then taught fearlessness to his followers.

Dr. King realized that the Negro race had a long tradition of deep religious faith. He used the weekly mass church meetings as a time for teaching his special lessons. "Our weapon is love. Hate cannot drive out hate. Only love can do that."

He taught the meaning of nonviolent resistance. "It does not seek to defeat but to win understanding and friendship." The movement was not against persons, he stressed, but against an evil system. "You must be willing to suffer the penalty for your resistance. Above all, you must be willing to go on loving those who make you suffer."

City officials thought the boycott would fizzle out in a few days. "Get tough!" they ordered.

Policemen began threatening car-pool drivers and giving them traffic tickets. Some were even arrested. Dr. King himself was arrested one day and taken to a crowded jail cell. When the jailer saw a crowd of angry crusaders coming toward the jail, he quickly freed his prisoner.

Dr. King went home to Coretta and Yoki. At home the phone rang all day and well into the night. Many calls brought threats of death.

One night in January, while the boycott was still in full force, Dr. King spoke at a church meeting. Terrible news reached him there: "Your house has been bombed."

"Are my wife and baby all right?"

"We're checking on that now."

Dr. King rushed home. The bomb had damaged a part of the porch and shattered the windows. Inside, the Mayor of Montgomery and other officials were gathered, surveying the frightening scene. Dr. King breathed a sigh of relief when he saw that Coretta and Yoki were safe.

Outside, more than 1,000 angry, shouting Negroes circled the house. They refused to leave. An official turned to Dr. King. "Please send them home."

Dr. King faced the outraged crowd. He knew that they were in a mood to rip the city apart. He raised his arm. "If you have weapons, take them home." His face showed sadness, not anger. "We must meet hate with love. Leave peacefully. If I am stopped, this movement will not stop, because God is with the movement."

The crowd grew silent with awe. They could now see their leader's teachings in action. His wife and baby could have been killed. Yet he stood there talking about love and forgiveness.

An old man broke the silence. "God bless you."

"Amen! Amen!" came from the crowd.

The next month city officials arrested about 100 boycotters. They included Dr. King and most of the Negro ministers in the city.

Dr. King was found guilty of disobeying an old anti-boycott law. He asked for a new trial. As he walked from the courthouse, newsmen met him. "Will you continue the boycott?"

"The protest goes on!" Dr. King vowed.

"Hail the King!" someone called from the crowd.

"King is King!" the crowd answered.

The protest leaders had been asking only for more equal treatment on buses. Now they decided to ask the federal courts to end all bus segregation in Montgomery.

These events proved turning points in the life of Martin Luther King. He became an international hero. Newspaper and television reporters flocked to Montgomery. The world watched the day-by-day happenings in the city.

Gifts of money poured in from all over the United States and from foreign countries. Dr. King traveled about the country, telling the Montgomery story. Coretta gave concerts to raise money.

Finally, after 381 days, the boycott ended. The Supreme Court of the United States ruled that the bus segregation in Montgomery was unlawful.

The movement ended, as it began, with a mass rally. When Dr. King entered, the people stood, cheering and weeping.

The blond Reverend Graetz read from the bible. "When I became a man I put away childish things." The weary crusaders knew that they had grown stronger over the past year. They were equal! No signs would ever tell them differently.

"Accept your victory with humility," Dr. King taught them. "Do not boast. Be loving."

Early one December morning, Dr. King boarded a bus. The white driver smiled. "I believe you are Reverend King, aren't you?"

"Yes, I am."

"We are glad to have you this morning," the driver said.

Dr. King thanked him and sat down in one of the front seats.

Martin Luther King, Jr., was born in Atlanta, Georgia, on January 15, 1929. He grew up to become an ordained Baptist minister and one of America's most effective civil rights leaders. He was assassinated on April 4, 1968.